

AMERICA

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Chronicle

Home News.—Statements have been issued to the newspapers by the majority and minority groups of the Federal Trade Commission in regard to the new

rules recently adopted. The main point of discussion refers to the matter of procedure, to giving

publicity in complaints that have been adjusted without trial. It is provided in one of the new rules that if firms, against whom complaint has been made, consent to abandon their alleged unfair practises, the charges against them shall be dropped by stipulation. In another rule it is agreed that there shall be no detailed publicity in the case of complaints so adjusted. An interpretation of this second rule implies that fine and imprisonment may be imposed on one giving publicity in such cases. The majority statement asserts that the changes “have met with practically universal approval,” and that they fully guarantee the protection of the public. But the minority statement declares that under the new rules “honest manufacturers are not afforded the protection which the statute contemplates should be accorded them;” and, according to Commissioner Nugent, spokesman of the minority, “the purchasing public have the right

to know from the commission’s public declaration the names of those manufacturers and merchants who have robbed them of their money.” The present dispute has evoked press discussion as to the advisability of abolishing the Federal Trade Commission entirely or of radically amending it in its organization and its functions. Already, forecasts have been made that the entire question is to be considered in the next Congress.

Speaking before the Couzens Committee in executive session, Senator Watson, of Indiana, made the Coolidge Administration responsible for the announce-

ment that the Government will make “a tremendous effort” to enforce prohibition in the entire United States and for that purpose is prepared to demand the cooperation of every Government department. He stated, apparently in extenuation, that “the matter of prohibition enforcement is yet in its incipiency; it is something new.” But, he continued, “everybody knows that prohibition is not being enforced and everybody knows that the law is being wantonly violated by wholesale.” Concluding his remarks he declared that “then, if after it is enforced to the limit, the people will not stand for it, it is for the people to say so, and it can be modified.” Senator Couzens, of Michigan, Chairman of the Committee appointed to investigate the Internal Revenue Bureau, expressed the opinion that the evidence thus far collected seemed to show that the enforcement agencies were apparently confining their efforts to doing “minor police work” rather than to seeking out the source of the supply. He also called attention to the lack of real cooperation between the prohibition unit and the Department of Justice.

Meanwhile, the efforts of the dry fleet to prohibit the landing of illicit goods from the so called “Rum Row” have been reported as highly successful. For some weeks the Coast Guard, with an impressive flotilla of some fifty boats, has been carrying on “a starvation and surveillance” blockade of the New Jersey and Long Island coast line for a distance of fifty miles.

Austria.—The development of water power is one of Austria’s main solutions for her economic difficulties.

Only recently the water-power works at Teigtsch in Styria were completed. They will yield an energy of 34,000 horse power when some branch conduits have still been added. This electric current is intended to provide Graz, the capital city of Styria, and the industries of Central Styria with light, heat and motor powers. At the ceremony held in connection with the opening of these works Dr. Zimmermann, the League of Nations' representative, stated with satisfaction that here at least foreign capital had come to their assistance. The efforts of Austria at selfhelp in its industrial dilemma may be judged from the remark of President Hainish on this occasion. In the course of the last year he had been present, he said, at the inauguration of six agricultural exhibitions and the opening of four great water-power works. "Everyone of these events seems to me like a milestone along Austria's hard way towards reconstruction. We merely permit ourselves to stop for a moment and take satisfaction in an accomplished task." At present agricultural experiments are being made with drainage and "artificial rain," which it is claimed are very satisfactory in their results. More can be accomplished when the rate of interest, which has stood at thirteen per cent, has been lowered at least somewhat.

Czechoslovakia.—Catholics are steadily progressing in their efforts to secure impartial justice for themselves and their interests. The Popular party has successfully thwarted the plans of Socialists to

*Religious
Instruction*

create a minority Government under Socialist control, it has with equal dexterity piloted the new Holy Day Laws in such a way that Catholics are not slighted. Their latest victory has been registered in the school fight. After a long struggle behind the scenes, that lasted almost three years, the Government has now issued its so called "Instruction" regarding the carrying out of the School Law of July 13, 1922. This law permitted the amalgamation of classes to the number of sixty pupils per group, for the purpose of religious instruction. By some inspectors this legislation was carried into effect without any regard for even the rudimentary rules of pedagogy. But the Instruction now limits the number of children to practically forty, and further enjoins the observance of all the conditions necessary on the part of children and teachers for successful religious exception the prescription of the law that two hours a week are to be assigned to religious instruction. The teachers are explicitly forbidden to influence, in their official capacity, the parents or guardians of a child so as to bring about that it is not sent to the class of religion. While the new Instruction, being only the official commentary on the present legislation, cannot be said to satisfy all the just claims of Catholics, it is nevertheless a decided advance over the intolerable conditions that had prevailed in elementary education.

France.—After the successful capture of the Bibane Massif by the French forces in Morocco under General Colombat, as recorded last week, no very important development of the war has

*Advance in
Morocco*

transpired. In the early part of the week beginning May 17, a massing of Riffian troops was reported which was supposed to be the prelude to a counter offensive on the part of Abd-el-Krim, but this has not yet occurred, and was probably frustrated entirely by the operations of General de Chambrun. One of the General's columns crossed the Ouergha river and marched northwards reaching Moullay Ain Djenan, the most northerly of the French outposts in this region. Another column marched along the south bank of the river and reached Midioua. When this column touches Bou Adet, which is opposite Moullay Ain Djenan, the French will control the upper reaches of the Ouergha river and force the evacuation of the Leben Valley and Branes Plateau, now held by the Riffians.

The Communists have been inimical to this war, styling it the repression by capitalists of the legitimate aspirations for liberty of a suppressed people. Indeed, the utterances of Deputy

*French
Opinion*

Doriot on this subject have been no less than treasonable. Sharp criticism and obstruction of the war policies were expected in the Chamber on the part of the Socialists and Communists. But Premier Painlevé has come out strongly in favor of prosecuting the campaign with the greatest possible speed and vigor, for he knows a long drawn out war will mean further trouble with the Socialists. It is announced that he will present a bill to the Chamber asking for appropriations for such speedy settlement of the Moroccan difficulty. The fact that the Premier is in absolute accord with Marshal Lyautey, Governor General of the French Protectorate, has weakened, for the present, the opposition of the Socialists and Communists.

In the meantime, Deputy Malvey has completed his negotiations in Spain, carried on for the purpose of persuading that Government to join with the French at this moment against the Moroccans. He has returned to France well satisfied with the progress made in that direction. The French feel it will be to the advantage of both countries to unite against the rebellious Riffians, and that, if an attack could be made upon the Riff from the north with France and Spain moving south from expeditions landing on the coast, Abd-el-Krim would be caught between two fires and forced to surrender. Owing to the increase of the French forces, General Daugan has been raised to the office of Commander-in-Chief of all the French troops now opposed to the army of Abd-el-Krim along a two-hundred-mile front.

Germany.—A lack of confidence resolution moved by the Socialists and Communists against Chancellor Luther's Government was voted down in the Reichstag. The vote stood 214 to 129. *Debated Issues* Twenty-nine Deputies abstained.

The resolution was based on the Government's tendency towards the right and on the protective tariff proposals submitted by it to the National Council. From the Government's point of view the tariff proposals are imperatively necessary to improve Germany's economic condition in order to enable her to meet the burdens imposed by the Dawes plan. Sharp opposition was voiced in many quarters, particularly against the proposed high duties on grain, which the Socialists declare will mean starvation for the German masses. The Communist *Welt am Abend* describes the results that must follow as: "Starvation, despite overflowing granaries," Socialists and Communists together profess to see in the suggested legislation an absolute proof that the Government is under the domination of "the grain-growing Junkers," who are now launching a new campaign to grind down the poor for their own selfish interests. The Socialist slogan is: "Down with the Government's rightward tendency! Down with the usurious bread tariff!" Another feature of the new proposals is the high tariff on automobiles and tractors. Critics argue that it would be far better to let down the tariff barriers and permit Germans to buy cheaper cars than can be manufactured at home, rather than seek by these artificial means to protect German automobile manufacturers who are hopelessly behind foreign competitors, and will remain so for many years to come. During this entire period Germany would be forced to pay far more than the world market price.

Another question that has become acute is the restoration of the old German colors—black, white and red—in place of the Republican black, red and gold. There might be little difficulty about this, since even the Socialist President Ebert believed the change of colors to have been a mistake, were it not for the fact that the flag question was turned into a partisan issue by the monarchist Nationalist group.

Great Britain.—Two important changes have lately occurred in the Near East Administration. Lord Allenby has resigned as High Commissioner of Egypt

Appointments in Egypt and Palestine and has been succeeded by Sir George Lloyd. Allenby's resignation was announced just a few days

after a denial had been made by the Government that the resignation was pending. This fact, coupled with the appointment of Sir George Lloyd, who showed such a strong hand while Governor at Bombay, gives rise to the impression being circulated by the Liberals that a firmer policy is to be instituted in Egyptian affairs. Coincident with this appointment is that of

Field Marshall Lord Plumer, recently Governor of Malta, to succeed Sir Herbert Samuel as High Commissioner of Palestine. The situation in Palestine, as indicated by Lord Balfour's recent visit, is delicate and complex. And the appointment of Lord Plumer, who is not an ardent Zionist like Sir Herbert Samuel, is taken as an indication of some change of policy.

Ireland.—Both friends and foes of the Irish Free State are periodically worried about the provisions of Article 5 of the Treaty. Recently the question was asked

Article 5 of Treaty

of the British Government as to when the British claim under this Article was to be presented to the Free State Government. Mr. Ormsby Gore replied that a memorandum had been forwarded lately to the Free State and that this was intended as a basis of discussion between the two Governments. In his budget speech, Mr. Churchill stated that he "was not counting on any payments this year by the Irish Free State under Article 5 of the Treaty." "The Treaty must be observed in its integrity," he added, "and I am not entitled to assume that the Government of the Irish Free State has no intention to take up with us at the proper time discussions connected with it." Article 5 stipulates that "The Irish Free State shall assume liability for the service of the public debt of the United Kingdom as existing at the date hereof" and also "towards the payment of war pensions as existing at that date." Provision is made for Irish claims or counter-claims; the amount to be paid by Ireland is to be "determined in default of agreement by the arbitration of one or more independent persons, being citizens of the British Empire." Dr. George O'Brien, discussing the matter in the *Irish Statesman*, states that the Free State is "in a position to make a very good case for total exemption." He bases this conclusion both on Ireland's incapacity to pay, since the country is already over-taxed, and on the fact that Ireland has not benefited by the policies and undertakings which created the British debt. If this conclusion is rejected, he continues, and a proportion of the debt is placed on Ireland, "the maximum amount that the Free State could be asked to assume would be about one-sixtieth." Against this amount, he places two items: restitution for past overtaxation of Ireland and counter-claims. "An account constructed on these lines," he declares, "would almost certainly result in a balance favorable to the Free State." The views of Dr. O'Brien are highly optimistic. But they are flatly denied by opponents of the Treaty.

Italy.—Before the opening of the new Italian Parliament Premier Mussolini had two important questions on the program for settlement: woman suffrage and the suppression of the secret societies. The

The New Parliament former measure was successfully passed amid the enthusiastic support of crowds of gaily dressed Italian women who flooded

the balconies of the Chamber of Deputies. The measure against secret societies was aimed chiefly against the Freemasons, as taking a secret oath considered by the Premier incompatible with Italian patriotism. This bill could not at first be passed owing to the lack of a quorum, for besides the Aventine Opposition, the Opposition Deputies of the Chamber, headed by former Premiers Giolitti, Orlando and Salandra, decided to absent themselves during the vote. However, the measure was successfully passed on Tuesday, May 19, by the registration of all members who enjoyed a leave of absence, so that they were not included in the count for a quorum. Thus a sufficient number for legitimate legislation was present. Owing to the refusal on the part of the Opposition in the Chamber to cast its vote, secret societies were suppressed by a count of 304 to 0. The Aventine Opposition, numbering about 150 Deputies, continue their boycott, leaving all active opposition in the Chamber to Communists, ex-Combatants and a small group of Liberals, who count in all only about forty members. But this small number gains prestige from the fact that the three ex-Premiers, Giolitti, Salandra and Orlando, are among them. A split is threatening in the Aventine Opposition and ex-Premier Benami recently came out in favor of returning to Parliament. The first thing the new Parliament did was to pass the bill granting women the right to vote in municipal elections.

Rome.—On May 21, the Feast of the Ascension, Rome witnessed the magnificent ceremonies of another Canonization, that of St. Peter Canisius, whose

*Two New
Canonizations*

present elevation to the ranks of Sainthood brings the number of canonized Jesuits up to eleven.

The huge basilica of St. Peter's was again crowded, 60,000 being present according to some reports, and the number of Hollanders, Germans, Austrians and Swiss was especially great. For St. Peter Canisius was born at Nimwegen, in Holland, and died at Freiburg in Switzerland, while the field of much of his heroic labor lay in Germany and Austria. A special box was occupied by the Dutch Premier, by the Mayor of Freiburg, by the President of the Grand Council of the District of Freiburg, and by ex-Chancellor Marx of Germany and his wife. Among the princes of the Church present was Cardinal Dougherty of Philadelphia. Besides, Jesuits from all over the world were in attendance. According to a report of the Associated Press, St. Peter was proclaimed by the Pope as a Doctor of the Universal Church.

On May 24, St. Madeleine Sophie Barat was canonized with equal pomp and ceremony. The newly canonized Saint was the founder of the Congregation of the Religious of the Sacred Heart and great numbers of these Religious were present in Rome for the celebration including a large representation from New York, Detroit, Canada and elsewhere.

Numerous alumnae of the schools of the Religious of the Sacred Heart all over the world were in Rome for the occasion. St. Marie Madeleine Postel, a native of Barfleur in Normandy and a zealous religious worker and educator of young girls, was canonized on the same day with St. Madeleine Sophie Barat.

Spain.—It would seem that Spain has a good chance now to retrieve some of her losses in Morocco on account of the request made of her by France that

*Rivera
Government
Popular*

she aid in the operations against the Kiff leader, Abd-el-Krim, the old enemy of Spain and of the Directorate of General de Rivera. It is not likely, however, that the share Spain will take upon herself in offensive measures will be large, for the war in Morocco is unpopular in the country. Its unpopularity has been linked in the past with the presumed unpopularity of the Rivera Government. This attitude has been fostered in great part by revolutionists who want to see the present Government fall. According to a recent dispatch in the *New York Times*, General Primo de Rivera claims real and solid popularity for his Government among the bulk of the Spanish people. He makes an important distinction between the theoretic liberty of the intellectuals and the practical liberty and prosperity which Spain now enjoys under the rule of his Government. The miserable incompetence of the former bureaucracy and their rapacity in looting the monied resources of the country, blocked for years all progress towards national prosperity. This has now ceased, says the Premier, and the people, not caring whether in theory their Government is a Directorate or a Democracy, but desiring peace and prosperity, are naturally loyal to the present Government because it has given blessings which the country has not enjoyed for years.

St. Madeleine Sophie Barat, canonized May 24, will be the subject of an important article in our next issue. Dr. Blanche M. Kelly will offer an intimate study of the new Saint and the influence exercised by her Institute on the higher education of Catholic women.

This is the fourth of a series of articles on the new Saints and Blesseds which will continue to appear in the following numbers of *AMERICA*.

Other features of our next issue are a discussion of the importance of radio-broadcasting in relation to religion, and an English contribution on the "Call to Action" lately issued by the Church of England.

Eugene Weare will tell, with genial humor, of a practical experiment in Feminism that brings us to the heart of the problem.

Nordics and the Merry Dean

CONDÉ B. PALLENT

THE Gloomy Dean has become the Merry Dean since he condescended to pay America a visit; at least so he has been exploited by the newspapers. He can smile, crack a joke, flash witticisms, indulge in epigrams that are not a bit dour, and *mirabile dictu* the asperity of his erstwhile pessimism has become softened into the semblance of optimism. This is the picture we get from the newspapers, which have duly chronicled the comings and the goings and the sayings of the Dean. It does seem a bit ungrateful on his part to complain of being put so continuously in the limelight by the press. If it had not been for the assiduous spotlight which the indefatigable reporter blazed upon him and in which he has moved and lived and had his popular being in this country, of what avail his visit to our shores?

He averred by way of demurrer to the publicity that beat upon him, that he was not a football player, a cinema star or a diplomat, but he surely could not forget that he was the "Gloomy Dean" whose foggy repute went far beyond his protestations of modesty. Really, if it hadn't been for the newspapers, how would we, not the select few, but the great American public, have known the Dean in his happier moods and come to realize that after all he was a merry old soul, like Old King Cole, before the gloom of prohibition settled upon this "Nordic" land of ours. No, no, the Merry Dean, as he has been revealed to us by the American reporter, whom his modesty scores, for "dragging him so ruthlessly into the limelight" would have come and gone, unhonored and unsung, save by the Nordic coterie which dearly loves to bask in the sunlight of an Englishman's Anglo-Saxon smile. The innocent Dean should not protest too much against being ruthlessly dragged into the public eye, for if he cared to look behind the scenes, he would see with half an eye that his Nordic friends and his press agent, unlike the flowers in the Spring, "had something to do with the case."

Cinema stars, football players and Gloomy Deans who live by exploitation, are all one to the great American press. A truly modest gloomy dean had only to wrap his enshrouding gloom about him to escape the garish glare of newspaper publicity and to avoid the "constant invasion of his privacy," he so constantly deplores. After all, the Dean was kind enough not to protest too strenuously and acquiesced graciously in the repeated inquisitions which served to megaphone his kaleidoscopic message to the public at large.

He had a message to put over, and, thanks to the newspapers, he put it. In fact, he had several messages, and no doubt as he steamed out of New York harbor under

the benignant smile of the Statue of Liberty, he must have felt a glow of Anglo-Saxon satisfaction, despite his proclaimed modesty, at having "put it over" so magnificently on his Yankee cousins, who—so he confided to that "terrible nuisance," the reporter—he "hoped would remain predominantly Anglo-Saxon in tradition, culture and religion." This, of course, was only a pious Anglo-Saxon wish on the Dean's part, for as he observed in the same sentence "America was becoming less Anglo-Saxon every year, and it is a question whether the country is to perpetuate its old traditions."

Now, it is an American tradition, indeed a bit of American history, that the Anglo-Saxon tradition or myth was pretty badly shattered in this country some hundred and fifty years ago when the Republic of the United States was set up. I have no objection to an Anglo-Saxon being as Anglo-Saxon as he pleases in his own country—if there is such a country as Anglo-Saxonia—and hugging the comic delusion to his rugged breast in ecstatic enthusiasm. If the Merry Dean—and this is perhaps one of his esoteric Anglo-Saxon jests—means English, when he says Anglo-Saxon tradition, and it is the only meaning that conveys any sense, he is talking both unhistorical and un-American balderdash. England was never Anglo-Saxon, or if it was ever remotely and dubiously Anglo-Saxon, its Anglo-Saxonism was wiped out long centuries ago.

Be that as it may, America never was and never will be Anglo-Saxon. America has been made out of all the races of the world on its own distinctive ideal. Anglo-Saxonism is only one of the idols of the closet, set up by myopic pedants who manufacture theoretical history out of the fantasms of a fixed obsession. So weak and watery has the Anglo-Saxon myth become that its proponents have had recourse recently to another equally baseless figment which they have labelled "Nordic." Well, America is neither Anglo-Saxon, nor Nordic, nor English. It is plain *American, sui generis*, a consideration which the Dean should put in his pipe and smoke, when he gets back to Anglo-Saxonia and calls for his bowl, the latter a free delectation which I envy him, and which that special remnant of Anglo-Saxon Calvanistic Puritanism, still with us unhappily, has surreptitiously reft from us in this land of liberty.

What the Merry Dean piously wishes us to be is unadulterated English, though he obscures his meaning by calling it Anglo-Saxon. He deplores the diminution of unadulterated Englishism in this country. The Dean is credited with being an acute observer. He surely ought to be able to see the hole in a millstone. A considerable

part of his pleasant sojourn in this country was spent in New England, and he made a comment on conditions there apropos of the effect of our democracy in extinguishing the native stock, English in his purview: "In one town of Massachusetts he found there were only seven Americans (Anglo-Saxons?) in the year's crop of forty-seven children." That should have soured the Merry Dean back into the Gloomy Dean again; at least it should have given him pause, a tremendous pause, for the fact therein manifested is a mighty challenge to the vaunt of Anglo-Saxonism—bruted so noisily by the Dean and his school. That fact trumpets like a peal of thunder: *race suicide in the native stock*, the stock the Dean calls Anglo-Saxon, with the result that the native stock has ceased to inherit the earth and is dying out of the world. The effect of our democracy is not to extinguish the native stock, but the effect of race suicide in the native stock, if democracy depended upon it, would be to extinguish democracy. If the population of New England today depended upon the native stock, New England would be as howling a wilderness as when the Mayflower bumped on Plymouth Rock.

The Merry Dean tells us that only rarely did he see what he conceived to be an American face (Anglo-Saxon) on our streets. I will guarantee him that on the streets of London or Paris I will pick out an American face every time. I will concede to the Dean that on his part he labors under a prime difficulty, *viz.*, that he doesn't know an American face when he sees it. He looks for Anglo-Saxons and there are none, or he looks for Englishmen, who are as distinct from Americans as Frenchmen. I further grant that the Dean's brief sojourn in this country hardly equips him with that power of discrimination which is essential to distinguish between an actual American and an Anglo-Saxon myth.

When the Dean wishes the Anglo-Saxon tradition on America, he has in mind Protestantism, as well as other things. He thinks that Protestantism is essentially an Anglo-Saxon religion, and that Anglo-Saxons will never accept that "Latin inferiority" embodied in "Romanism." "We Northern Europeans," as he calls himself and his kind, haven't much sympathy with the "Latin point of view and its methods." A little Latin logic would have helped the obscurity and confusion of the Dean's method, and a little Latin regard for history would have reminded him that his Anglo-Saxons have only been Protestants for some three hundred years and were solidly Catholic for a thousand years before Anne Boleyn's eyes disastrously lighted the way for Protestantism and the loot of the monasteries in England, and made Henry VIII an Anglo-Saxon pope. It does seem that "Romanism" was not so incompatible with Anglo-Saxonism for a solid thousand years, though it did turn out that it was incompatible with Henry's insatiable desire.

A little Latin lucidity and intellectual integrity would have discovered for the Dean that Protestantism is played out and that Anglo-Saxonism is now a hoary myth.

What's the Matter With Colorado?

JUSTIN A. WEST

COLORADO has two black eyes, both administered by the over-advertised and over-estimated organization known as the Ku Klux Klan. The one orb is draped in dark publicity of bigotry and intolerance, reports of attempted destruction of personal liberties, and expressed denial of rights and privileges granted its citizens by the Constitution of the United States. The other optic is a pitiful display of incompetency and misgovernment.

It is openly said that Dr. John Galen Locke, Grand Dragon of the Colorado realm, although not elected by the people, is the real and active executive directing the affairs of the State through his appointee, Clarence J. Morley. The cartoonist who recently drew the likeness of Dr. Locke and labeled the picture, "The Governor of Colorado," was neither ignorant nor funny. He simply portrayed in that cartoon the essential features of the political situation in Colorado.

The result of the elections last November was the beginning of the Klan's political régime in the State, but it was likewise the end of its political achievement. For a long time previous to the elections, the Klan had been active and in November, at the highest point of their enthusiasm, the Klansmen swept into office nearly all of the hand-picked men of Dr. Locke. For months, secret conclaves were held on Table Mountain near Denver where the official business of the invisible empire was transacted and the wishes of the grand and impeccable officials were made known. As a result, two-thirds of the more important political offices of the State are now occupied by Klansmen.

It appears to be the general impression beyond the boundaries of Colorado that, with the overwhelming majority of Klan-elected officials, the flaming cross blazes forth by night from the dome of the State capitol and that the statute books carry the *imprimatur* of the Imperial Wizard or of the Grand Dragon of the Colorado realm; that the corridors are swarming with the hooded figures of the Yesterday, Today, and Forever organization; and that the doormat upon which the shrouded guard receives the pass-word reads, *Non Silba Sed Anther*. Yet this opinion of the Silver State is not only a false one but it is likewise a dangerous one, which accomplishes the very purpose by which the Klan thrives—an exaggerated notion of its numbers and power.

That *Non Silba Sed Anther* (Not for Self but for Others) is an appropriate motto for a great army of the members of the State assembly that has just adjourned cannot be doubted. Even the non-Klan citizen would admit its propriety, since it is true that one must have consideration for others, especially when one owes his political office to the said "others." Therefore, the Klan members have lived up to the letter of their organization motto by doing the will and following blindly the dictates,

not of their own, but of the consciences of certain "others." But to date the fiery cross and guard, the hooded State officials, and the Klan *imprimatur* on the statute books are equally absent.

The surprising thing of the Klan political régime is that despite the large number of office-holders and the much-advertised power of the organization, all visible and definite effects of Klan government are likewise absent. The administration began with a salvo, "Economy" was proclaimed the watchword, thirty-five measures were advocated in the new Governor's address to abolish a multitude of commissions and boards, appointive offices were to be declared vacant by the score, and a number of amendments and laws were suggested for the statute books. After remaining in session as long as they thought the tax-payer could bear, the members of the Assembly adjourned without bringing into being a single administration measure—and besides, it's springtime anyhow!

This may occasion considerable surprise to those who have been under the impression that the protracted session, which the old heads in the Assembly declared at the outset could have been adequately and successfully terminated within a week from its opening, was due to the revisal of the statute books. No, it wasn't that. It was simply an endurance contest with time as the enduring element and nearly a thousand petty bills as the prize; but the fact that the opposition was as durable as the Klan faction resulted in a tie and the end of parliamentary practise for a season. The thing that a great many members will regret more than the loss of their bills is the certainty that they will never again have an opportunity of enjoying themselves at the public expense.

Although nothing has thus far been accomplished in line with the expressed intention of the administration to make economy its watchword and to bring about great changes in laws, commissions, and boards, it may be said, in all justice to the members of the Assembly, that they set to work eagerly enough to uproot every phase of State government according to the letter and the spirit of their orders. Roman Catholics and Jews received their share and more than their share of attention, but adversely.

Then were heard the ominous rumblings of opposition, followed by a storm of protest, and ending in a deafening thunderbolt of defeat. The Klan administration was doomed. A considerable number of the Klan-elected members, seeing the error of their ways, bolted from the administration and joined the coalition of Democrats and "regular" Republicans who denounced the Klan rule from the beginning. Among these was Representative Martha E. Long, whose lengthy explanation of her dealings with the Klan and her refusal to obey orders was carried and commented on by a great number of Colorado papers. She tells of Klan caucuses and orders, and states that "the Klan leaders are determined to control or wreck the party." Following her refusal to vote for the abolition of the board of nurse examiners, Mrs. Long said:

Mr. Atchison was at that time floor leader of the Klan. I went to him and told him I could not vote for the bill. He said I had to follow the program. I told him I would go to Governor Morley and get excused from voting for that bill. He told me Governor Morley had nothing to do with it; that I had to get my excuse from Dr. Locke; that he was handling the excuses of those who wanted to be excused. I told him I would not go to see Dr. Locke on that matter.

Mrs. Long admitted she had joined the Woman's Ku Klux Klan but that she was deprived of her membership card because of her independence.

The proposed anti-Mass wine legislation was a farce. The Governor's inaugural address referred to it thus:

Eliminate from the prohibition law the right to obtain, possess or dispense intoxicating liquor for "sacramental uses." Experience shows that this exception is too often flagrantly abused. When trouble brewed in the lower house, the bills, one for amending an existing statute and eliminating the right to use sacramental wines, and the other advocating the enactment of a direct law with the same intent, were spirited back to committee. They were brought out only when an anti-Klan member of the house served notice on the committee. The bills were so amended when they appeared that they had lost all their original meaning, one of them not even agreeing any longer with its title. Again they were chucked, and again Representative Elliott served notice on the committee, who "begged to be excused from making a report." Thus, the opponents of the measure are deprived of a record vote and the pleasure of killing the measures.

Politically, the Klan has been a failure in Colorado. True, it has succeeded wonderfully in filling the offices with its own men, but they have been unable to execute any of the high-handed policies which they were expected to sponsor. Even the lower house of the Assembly, which had a majority of Klan representatives, was powerless to accomplish anything it pleased; while the Assembly as a whole holds the record for the longest session with proportionately the fewest bills passed, due to the futile attempt of the Klan to enforce its program.

What, then, is the matter with Colorado? The answer is, "Nothing." The State has merely been infested by an organization which has been doing all in its power to destroy the reputation of a fast-growing, prospering commonwealth. It is simply passing through the ordeal of Klanism without fatal or even serious results. The people are silently enduring the ambitious antics of a self-appointed little czar and his satellites, but permitting them to exercise no undue authority. True, much is to be desired and much to be deplored; many disagreeable features could have been avoided and much could have been accomplished in a constructive way, but all in all the public has not greatly suffered. It has, on the other hand, learned a valuable lesson; and it is unlikely that such a reign, which has at times threatened the welfare of the State and the liberties of its citizens will be tolerated again, until, perhaps its remembrance is forgotten.

St. Canisius and the Divine Heart

JOSEPH HUSSLEIN, S.J.

THE scene was St. Peter's at Rome. Before the Blessed Sacrament a youth was kneeling, moved by some profound spiritual experience, the traces of which had not yet passed away. It was Canisius, then twenty-eight years of age. The day, the most memorable in his life, was September 4, 1549. What had there transpired between his soul and God was at the approach of death set down by him in his own "Testament."

Before, however, relating the events of that day we must go back to two days previous. Canisius had then already received from St. Ignatius the appointment to his future mission in Germany. He had been given the blessing of Pope Paul III, and had hastened straight from the Papal presence to the tombs of the Princes of the Apostles to obtain from them also their favor and protection for his great work.

Germany was then the strategic point where the greatest religious struggle of modern centuries was rapidly approaching its decision. To save Germany might mean to save the Catholic world. Canisius felt the full weight of the responsibility placed upon him. What better could he do than call for help upon the Church's first great champions that they might stand by him and intercede for him? Whither should he go but to the tomb of the Apostles where St. Boniface had received his own great mission! For if Boniface had been the First Apostle of Germany, Canisius was to be in all truth its Second. "They, too, blessed and confirmed my mission," he writes, "and seemed to promise their good will to me as the Apostle of Germany." Christ Himself set His seal upon this confirmation, for here Canisius adds:

Thou knowest, O Lord, how greatly and how often Thou didst commend Germany to my heart on that day, that I might continue to be concerned for this land, give myself up for it entirely, even as Father Faber had done, desiring for nothing except to live and die for it. So was I to work in company with Germany's heavenly Guardian Spirit [i.e. St. Michael].

Two days later he was to make his Profession before St. Ignatius, dedicating himself solemnly and forever to the service of Christ in the Company of Jesus. Naturally, then, before this great event, he once more hurried to St. Peter's, and there, in the early hours of the morning, again cast himself before the tombs of the Princes of the Apostles.

Consoled and strengthened anew, he next rose and sought out the altar where we have seen him kneeling before the Blessed Sacrament. Here Christ prepared him for the sublimest favors by first giving him a profound knowledge of his unworthiness. He saw his soul, he tells us, "lying on the ground, in all its deformity, uncleanness, sloth, and disfigured by numerous faults and passions." Only when thus schooled in humility had the moment ar-

rived when Our Lord was to bestow on him one of those wonderful manifestations of His Divine Heart, which from time to time He has deigned to grant to favored souls.

Notably it was before the Blessed Sacrament that the Sacred Heart appeared to him. So it was precisely that more than a century later the main manifestations to St. Margaret Mary were to take place in connection with the Holy Eucharist, even as more than two centuries before the birth of Canisius the supreme vision of St. Gertrude occurred before the altar where, on the Feast of the Evangelist St. John, she was permitted to rest on the Divine Heart and partake of its most loving intimacies. What now followed I have translated directly from the Saint's "Testament." Canisius, as it will be noticed, addresses himself to Our Divine Saviour:

Then I seemed to see before me *Thy opened Heart*, within Thy sacred body. Thou didst bid me drink from that fountain, inviting me to draw the waters of salvation from Thy wells, O my Saviour. But I most ardently desired that the streams of faith, hope and charity might thence pour forth into me. I thirsted for poverty, chastity and obedience. I asked to be entirely washed, and clothed, and adorned by Thee.

Hence, when I had dared to approach Thy Heart and there to still my thirst, Thou didst promise me a garment of three parts to cover my bare soul, and one that should excellently suit with my Profession. Its three parts were peace, love and perseverance. Thus arrayed in the robe of salvation, I was confident that nothing would ever be wanting to me and that all things would succeed unto Thy glory. (*Canisii Epistulae et Acta*. Ed. O. Braunsberger, S.J., I, pp. 55, 56).

From the altar at St. Peter's where the Divine Heart had thus been revealed to him and he had received the abundance of its blessings and favors, he now hastened to the Church of Maria della Strada, where during the Mass said by St. Ignatius, his Profession was to be made. Here once more he was overwhelmed with the Divine blessings. *Promisiisti summa*, he writes, "Thou didst promise me the very greatest things." Again and again he seemed to hear a voice saying: *Ecce Ego mitto vos*: "Behold I send you." These words referred to him and his Jesuit brethren who were to carry out the Divine mission in Germany.

The account here given, taken from the Latin text of the Saint's "Testament," was written by him while still in the possession of his full powers, but with the end of his earthly apostolate near in sight. It shows how faithfully he had treasured up these sacred memories during half a century of apostolic labors, and how they must have been a mighty stimulus and an unfailing assurance of that Divine assistance which was so visibly with him at all times.

Canisius, as it has been remarked, was not "born a Saint." Like many a young man of our day, he was han-

dicapped by the possession of the good things of life. The high rank of his father, the wealth he was to fall heir to, and even the unusual talents with which he was endowed, made him indulgent and self-conceited. An excellent home training did not suffice to destroy these tendencies in the young man.

Going to Cologne at the age of fifteen, in the year 1536, he at once matriculated at the University and there soon fell in with a free and riotous companionship, common enough in college life. Had nothing intervened, he doubtless might still have achieved great things in a material and intellectual way, but his life would have been wasted, a failure in the sight of God. The adulations of the world that he even now received in superabundance, were merely aiding to his further undoing, unfitting him still more as an instrument of God's glory, which after all was the sole object of his creation, and in the accomplishment of which purpose all true greatness consists.

But at this time he changed his quarters to a students' home, of which that great apostle of devotion to the Sacred Heart, Nikolaus van Esch, was chaplain. If Canisius saved Germany, and so perhaps in a more signal way than we now understand, Europe and the world, we must not forget that to Van Esch we owe, by God's grace, *Saint Canisius*.

A century and a half before Our Lord gave to St. Margaret Mary the splendid promise that priests who are devoted to the Sacred Heart shall have the power to touch even the most hardened souls, Van Esch already enjoyed this reward of his own devotion. In a short time the heart of the young Canisius, hardened by the vanities of this world, was so completely won over by him that every evening the young man came to manifest to him his conscience. This continued until he had been completely transformed. "Constantly," Canisius tells us of this extraordinary man, "he was concerned about me, he prayed and wept for me, blessed and warned me, admonished me in word and writing."

The circle of the new friends with whom St. Canisius now entered into the closest intimacy included men who are world-famous as apostles of the Sacred Heart and whose names will never be stricken from the history of that devotion. Thus Surius, the future glory of the Carthusian Order, was then a fellow student of Canisius. Their souls cleaved to each other as the souls of Jonathan and David. Surius was later to be the Latin translator of the great German mystics who mightily helped to familiarize the world with devotion to the Sacred Heart in the sixteenth century.

Another special intimate of Canisius was the great Carthusian mystic of the Divine Heart, Justus Landsberger, than whom perhaps no one has ever written with greater tenderness of the Heart of the God-Man. He died in 1539, when Canisius was only eighteen years of age, but the impression made by him on our Saint was to endure for life. His words glow with fire and often are tender in their affection as the Canticle of Canticles.

His *Pharetra Divini Amoris*, "Arrows of Divine Love," deals expressly with devotion to the Sacred Heart, he even appears to take for granted the easy acquisition by his readers of pictures of the Sacred Heart—and this a century and a half before that phase of the devotion was so strongly urged by Our Lord in His revelations to Saint Margaret Mary! Such pictures existed in Germany at even a far earlier period. Landsberger writes:

Therefore set a picture of the Heart of Our Saviour in a place at which you frequently pass, that so you may often be reminded of the practise of the love of God. . . . You will thus desire to purify your heart, uniting it with the Divine good pleasure. You might also, if your interior devotion so urges you, press to your lips a picture of the Heart of Jesus, as if it were the Divine and Human Heart itself of the Lord Jesus, into which you desire to sink your own heart and to have your soul entirely dissolved within it. It will appear to you then as if your heart received the Spirit of Jesus, together with His graces and virtues and all the infinite good contained in His Heart.

Notably also the first book published by Canisius, when he was but twenty-two years of age, was an edition of the writings of the great medieval mystic of the Divine Heart, Tauler. This was the very first book published by any Jesuit, and much of its material had been gathered by the young Canisius from old, unpublished manuscripts. His great purpose was to counteract a faulty edition most probably issued at Luther's suggestion in 1521.

In brief, what Helfta in Saxony had been to the devotion of the Sacred Heart in the thirteenth century, what Paray was to be in the seventeenth, the Carthusian center at Cologne now became in the early sixteenth, and here Canisius learned to know and love the Heart of His Divine Saviour. His writings, thereafter, were to contain many references to the Sacred Heart. From that Heart he drew his love and zeal; from that model he learned his meekness and humility; from that source of all charity he acquired the sweetness which, in answer to the calumnies and persecutions of his enemies, enabled him to breathe only the prayer that came from the Heart of Christ upon the Cross: "Father forgive them, for they know not what they do." The spirit of the Sacred Heart devotion shines through the reflections on Christ's inner life which Canisius added to his Catechism in 1564 and which led St. Aloysius into the Society of Jesus. They dwell on the humility, meekness, patience, obedience, tenderness and generosity of that Divine Heart. At every temptation, he bids us, "Fly unto the loving Heart of Christ and contemplate its goodness and love."

When finally he lay on his bed of death, and his hands grew cold and waxen, they still clung to a little book into which he had gathered together during his life his favorite prayers. Here, among others, were a morning prayer, an evening prayer, and a prayer at every beat of the hour, all to the Sacred Heart, and copied by the great scholar, whose learning was the admiration of the world, from the writings of the holy nun, St. Mechtilde, to whom in the thirteenth century Our Lord had revealed the sweetness and the treasures of His glorified Heart.

French Masonry Backs Down

FRANCOIS VEUILLOT

A GOOD deal has been said and written about the recent ministerial crisis in France. But there is one aspect, or rather significance, of this political incident, which has not been made sufficiently clear. The profound change which is manifesting itself in the French spirit is therein found to be admirably confirmed. And the indirect and unwilling testimony of the anti-clericals shows itself here more distinctly, if that were possible, than the affirmations of sincere upholders of the *Union sacrée*.

It is no more than the actual truth that, on this occasion at all events, Freemasonry backed down in France. It did not do so willingly, nor without mental reservations about revenge in the future. But for all that, it backed down. And just as hypocrisy is the tribute that vice renders to virtue, so one may say that the rancor and the malevolence of the Freemasons, obliged to impose restraint on themselves, is an act of homage paid by the old sectarian spirit to the newer inspiration.

The important part played by Freemasonry in the preparation for the last electoral campaign and in the elaboration of the program of the Left is a fact of history. It is proved by documentary evidence. This odious and aggressive organization availed itself of international politics and finance to smash the Bloc National, to put a new majority into power, and under cover of that combination, to start up audaciously the tactics of pre-war days.

As a means to this end it made use of the alliance between the Radicals and the Socialists; and, as a sort of cement to plaster up the cracks, it brought into play its own passions and anti-religious projects. A rupture between France and the Vatican; the wholesale and speedy laicization of Alsace and Lorraine; the strict application of the laws against the religious orders—all this was part of the plan of Freemasonry.

And now, after an experience of six month, and by the very directors of the *Cartel des Gauches*, this program is dropped. I repeat: it is dropped! There are some who affect to believe that it is only in suspension. Indeed, in the mind of the sectaries and according to the terms of their declaration, it is nothing more than a momentary interruption. But if one examines the reasons that animated them, this must be and can only be a complete abandonment.

For, to get down to the facts: Why did the *Cartel des Gauches* decide upon retaining at the Vatican the Ambassador whom the Chamber had already decided to recall and suppress; why appease the righteous indignation and legitimate protests of Catholics and Protestants alike in Alsace and Lorraine; why stifle the outbreaks of anti-religious violence?

Why? Because France has most unmistakeably shown that she desired it to be so.

In other days for a long, sad time French opinion, evi-

dently overawed by anti-clerical policies and suffering no immediate disquiet as to the fate of the motherland, supported the measures of hatred and persecution decreed against the Church and the Religious Orders. The injustices of which the Catholics complained, or their assertions of their proper rights, left the general opinion indifferent or else, under the habitual exploitation of the Masonic press, aroused mistrust of and hostility towards the Catholics.

But today it is the other way about. Public opinion has been irritated, it has been aroused and has become indignant, because of this revival of anti-religious passion. It has noted the Catholic manifestations with attention; beheld them with sympathy. It has thought within itself: after all, this people has a perfect right to defend itself and to demand to be left alone. The Prime Minister, when he found himself cornered, thought to lift himself out of the morass by exploiting, as did some of his predecessors, the "unreasonable demands" of the "clericals." He looked to find a handy and profitable pretext in the declaration of the Archbishops and Cardinals—the whole structure of laicism denounced and attacked by the heads of the Church of France!

But his effort was both futile and in vain! M. Herriot was not successful when he stirred up a superficial and momentary agitation both in the press and in the Chamber. There was no echo heard in the country. There was no extenuation found for the discrediting of his policy: the downfall of his Ministry was sheer, with no suspension whatever.

And the reason can be found in an official utterance of his successor. The program and methods of M. Herriot, says M. Painlevé, have made a breach in the concord of the nation; they have shown themselves to be against the general interest and damaging to the public credit. It is vital, at all costs, if domestic peace is to be reestablished in France and the finances of the State restored, to get back to quite different principles and systems.

In short, to give a free but rigorously faithful account of the position: What Freemasonry happened to want, France most decidedly did not want. And, whether willingly or unwillingly, Freemasonry had to bow its head to what France wished.

And this is the moral of the whole incident. It places in our history a landmark, or rather, a boundary, that is not to be swept aside and obliterated. The anti-clericals set themselves out to begin all over again their menaces and aggressions; and by their very actions have been forced to admit that they cannot carry their plans into effect. And out of this the Catholics can pluck a most valuable and inspiring encouragement in the campaign which they launched, and which they are actively prosecuting still. For they find herein displayed two most essential and symptomatic facts: the assurance that the national cause is itself at one with their own particular cause, and that the sentiment of France is on their side.

Mary of Magdala

ELLA M. E. FLICK

"**A**ND behold a woman that was in the city, a sinner, when she knew that he sat at meat in the Pharisee's house, brought an alabaster box of ointment, and standing behind at his feet, she began to wash his feet, with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the ointment." . . . To the thoughts and questions of the guests, Christ made answer: "Many sins are forgiven her, because she hath loved much" . . . And He said to her: "Thy sins are forgiven thee."

Unmindful of the scorn of man she knelt before her God. All the love of her sorrowing heart she laid at His feet. He looked upon her and loved her. When she went forth men drew away from her—Mary of Magdala, friend of Christ, Mary the sinner.

It is still so. Mary of Magdala, friend of Christ, has for her enemy man, and gets but scant sympathy from her sister woman. From hospital, asylum, prison she comes forth into the night a creeping, haunted, stricken creature. Oh, God forgives her! Christ the friend of her childhood, her one and only resource in the trouble and agony of soul that is hers, is still her friend. Many sinners wonder how He can be. Though He who has been offended will never again reproach her with sins forgiven she remains Magdalene—to them the sinner!

Prevention, we are told, is better than applying remedies to restore health. Recovery is not always certain. Reform is oftentimes attended with failure and disappointment. Did the wayward girl of a court investigation today but receive a little more attention and kindness, a few years earlier, she might be now a young woman the pride of any mother's heart.

She stands in the High Road of the World thinking her own sad thoughts. Except we knew her story we would take her for our own little Mary, Agnes or Teresa whom we shield and guard so carefully. She is not so strong and robust as our young home girl. Carrying heavy baby sisters, getting breakfast of a morning, sweeping out shop at night after hours, do not make for strength and health. She is bold, they say, and "sassy." Maybe she is. A paper-route at seven, with the boys of her neighborhood, does not improve a child's vocabulary. At fifteen as housekeeper and homemaker for eight younger children, she has seen life at its worst. She knows well all the troubles of the world. She knows the vices and the virtues of men. She has awaited a drunken father in the wee hours of a morning. She has wheedled and begged for the money that bought their bread. Many a time she had to go hungry that younger bodies might eat and grow strong.

Nobody cares. She has no pretty clothes nor trinkets of girlhood. No mother, with loving arms about her, whispers life's secrets and guiding rules. Nobody tells

her that the world is a dangerous forest and that men, like hungry wolves, await her. The men she meets she picks up at the dance after the children are in bed. Because of that dance, a few kindly words, and the sound of music, life is worthwhile. Poor little Mary of Magdala, oftentimes all unknowingly, is dancing her way to dangers and temptations whose end we do not know.

She knows by experience what a sober thing is life. Her quick mind saw her mother fall and die under its hammering. Her child soul divined the tragedy of poverty and the unfairness of men. Her young heart, a quivering, tender girl heart, grows hard and cold. Pleasure! . . . Why should one not snatch it as snatch she might? It is a fleeting thing, here today, tomorrow gone. She knows no better. There is no one to tell her, to warn, to counsel, to encourage.

Way back in life perhaps she did know about God. One prayed to God. Mothers called to Him in pain and suffering. Fathers shouted His name. Boys on the street mocked Him. In church—when she did go to church—a man talked of God and of the necessity of being good. She did not always go to church. She did not always have the shoes nor the clothes. Sometimes her mother lay in her bed with the babies all about her. She had dinner to get, the children to wash . . . and the poor, complaining woman on the bed to look after. Sunday, with all the children home from school, her father peevish, sulky about the house, was not exactly a day on which to think much about God.

At her mother's death a priest had knelt with her at the poor untidy bedside. He had been very kind. He made her love God and think about religion. She promised him to go to church. She had intended to go, but that Spring they moved again, moved to another city, to another dingy back street, and started anew. With that moving she became a woman. Thereafter she was homemaker, cook, mother to eight. She was fifteen—and grown up.

At eighteen she is just as pretty and slender as Mary or Agnes or Teresa. Her feminine soul has the same quick moments of eager enthusiasm, womanly ambitions, sensitive longings. Her heart feels the same throbs of love or of pain. The same wild call of life, the thrill of being, the mad rebellion of youth are hers.

Nobody cares that she is unprepared for life but has to face it and its consequences; that she knows no trade but has to earn her keep; that her nature craves friends and pleasure but finds no way of satisfying that longing; that she yearns for God but knows him not.

She wants a mother and a mother's love. Fate failed her there. Like other little girls she craves pretty ribbons and a doll baby and toys. Of course she does not get them. In maidenhood, bubbling with romance and dreams, she yearns for reverence and respect, a father's love, somebody to pet her, shield her. She gets none of them. Her own family cheated her out of such luxury.

The world of strangers cannot spare such things. Instead they build homes and protectories to cage her in should she run away. They put up Magdalene asylums to await her downfall. Prisons and hospitals enlarge quarters for her expected arrival. Madhouses know in the end that she will come to them—Mary of Magdala, enemy of man!

What are we doing about her? For the sake of little Mary, Agnes and Teresa the most indifferent of us realize that we must do something. If it be the charity of Christ that is urging us, it will be only as His friend that we seek her out and receive her into our lives—another little Mary, Agnes or Teresa, to be treated even as they, forgetting the roads between and the long way she has traveled.

There is much to be done in the way of attending to wounds received in the struggle against unfortunate conditions. The need for remedies suggests the importance of safeguards and precautions so that those who are well may escape the dangers that threaten both bodily and spiritual welfare. Without unduly stressing the work of any one organization over another it might be well to direct attention to the vast field of usefulness in which woman has an opportunity of giving herself for a very worthy cause. The urge to well-doing finds an outlet.

The Big Sister Movement today has taken a hold on Catholic circles. It is being organized in our parishes. Sodalities, children of Mary Societies, Catholic Clubs are taking it up. It does good to our own little Mary and to little Mary of the tenements and seems a partial answer at least to our anxious questionings.

The Little Sister comes to us through the courts. She is a little girl who has had her first taste of trouble, sorrow, sin, and has had to appear before a Judge. Instead of "putting her away" he gives her a Big Sister and sends her back to her home. The Big Sister assumes responsibility, with a certain misgiving perhaps. She shares in the joys and sorrows of her charge and oftentimes helps her to make a success of life in years to come. She becomes very truly a guardian angel. For the first time in her life little Mary of the tenements enters intimately into another atmosphere. She walks in a new world. She sees and talks with the girl she herself would like to be some future day. She has a someone to cling to, some one to look up to, an ideal.

This influence for good enters into the child's home, work, play. It touches upon the clothes she wears, the friends she meets, the very food she eats. It becomes an absorbing interest, for one who gives such a matter thought and follows her generous impulses. There are no heavy demands on time, purse, talents, energy. The work consists of a visit a week. Sometimes the Little Sister goes to see her Big Sister, sometimes it is the other way around. Wherever and whenever they meet it is as friend to friend. Once in a long while the Big Sister takes her Little Sister to a play or moving picture. She

teaches her the solace and guidance of good books and interests her in a library. Gently but firmly she insists on the importance of school, study, work. She shows her that pleasure and recreation are the reward of labor and not the business of life nor the incentive for living. Oftentimes she becomes the medium and interpreter between riches and poverty, law and crime, justice and punishment. She smoothes away bitterness, calms rebellion, dispels despair.

It is not a mere question of money but of a good heart, a spare hour or two a week, and the desire to do good in life. What is actually spent upon such a Little Sister could be well spared from any girl's allowance. The spending means joy to the spender as well as untold benefit to the little one upon whom it is spent.

Apart altogether from the good done, the harm averted, the joy of soul from conscious well doing, a Big Sister is making excellent use of her time and is learning how to live life at its best. Such work opens a girl's eyes to the seamy side of the world. It makes her more human, tolerant, broader in outlook. She realizes very soon that the universe does not revolve only around her own pampered adored little self. Had God so wished it, she reflects, she herself might have begged the very bread of life . . . and begged in vain. She might be what her little protege is to her today. Such service unselfishly rendered puts a wayward girl upon her feet and gives to the good little girl a fair chance to remain good.

If we helped to save even one little girl from tasting the bitter dregs of the cup which a pleasure-loving world is always holding out to her we would have done a goodly deed. Mary of Magdala walks as thorny a path today as ever she walked in the blessed days of Our Lord. Christ the friend of sinners may forgive her but man will not forget!

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department.

Priests with Columbus?

To the Editor of AMERICA:

In your issue of May 16 your correspondent, under the caption, "Priests with Columbus?" questions the accuracy of a statement in a recent book: "There were priests aboard when Columbus crossed the ocean and discovered America in 1492."

John Boyd Thacher, "Christopher Columbus: His Life, His Work, His Remains" (II, Chapter liv), has gathered all available documents on the equipment of the first voyage, including the personnel of the expedition, and while it is easy to identify each steward, caulk, interpreter, cabin boy, and even the servant of Columbus, there is no mention whatever of any priest.

Again, if any priest had accompanied the expedition, as a sense of duty, he would have remained with those who had to be abandoned at Hispaniola, after the wreck of the Santa Maria. Navarrete (II, *Numero XIII*) gives the names of the entire party, and there is no indication of any priest among them.

Moreover, historians are generally in accord that the first Mass in the New World was celebrated at Point Conception, Hispaniola, on the feast of the Immaculate Conception, 1493 (Cf. De Lorgue,

Christophe Colomb," I, p. 422), and Cardoso ("Agiol. Lusit. III, p. 40), claims the honor for Juan Perez, the Prior of La Rabida.

It would seem safe, then, to conclude that no priest accompanied Columbus on the first voyage. On the second voyage, of course, there was a band of missionaries headed by Bernardo Boil, as Vicar Apostolic.

Poughkeepsie, N. Y.

J. J. WILLIAMS, S.J.

Helping Others with My Pen

To the Editor of AMERICA:

Acting on Mr. Shepherd's practical suggestion, "Helping Others with My Pen," made in the issue of AMERICA for April 25, I wrote the editor of a local paper for colored people a short sketch of the career of their life-long champion, the late Mgr. John E. Burke, who died on May 7. "All us culled folks has is hard luck, and we don't know what to do with that"; so to offset the death notice, I reported the \$15,000 just sent by Pittsburgh Catholics to the Cardinal Gibbons Institute for colored youth at Ridge, Md., the second contribution in a year.

Another included item I thought would make them happy told of the Normal School for Colored Sisters in New Orleans, which next month our Sisters of Charity will reopen for its fifth year.

Publishing the letter at once, the editor (a Harvard graduate) said he rarely received Catholic news and asked for more.

Broadcasting this helpfulness may overcome the idea of the darky who said: "All coons look alike to the Catholic Church, for she don't see any of us."

Thanks to AMERICA and to Mr. Shepherd.

Pittsburgh.

MARY C. MURPHY.

Catholic Summer Resorts

To the Editor of AMERICA:

I am gratified at the response to my letter in AMERICA of March 21, and can regard it only as a hint of the widespread interest that exists on the subject of Catholic summer resorts. It is especially gratifying to bring out the knowledge of the existence of two such practical and attractive resorts as are described by P. J. C. in his communication, "Two Catholic Tourist Colonies," which appeared in the issue of AMERICA for May 9.

I have learned that in New York plans have been perfected for an ambitious resort and submitted to His Eminence Cardinal Hayes and to the Rt. Rev. Bishop Molloy of Brooklyn, both of whom commended the scheme, and expressed the hope that it would become an accomplished fact.

I know of no field so large, and almost untouched. There ought to be many such settlements. There must be throughout the country, between 600,000 and 700,000 Catholics who are in a position to appreciate and patronize suitable summer colonies. To me their importance on the social and religious life of our people seems to be fully as great as that of the parish schools.

Brooklyn.

M. J. O'CONNELL.

Charles Sumner's Allusion to the Church

To the Editor of AMERICA:

Great American statesmen in their most effective speeches, are broadminded enough to give great saints and laymen of the Church credit when they refer to them before legislative bodies or executive officials in Washington. An excellent instance of this may well be recalled here at the present time.

In the summer of 1852, Charles Sumner, one of the most eloquent publicists and statesmen of the nineteenth century, in the final passages of his great speech on "Freedom National; Slavery Sectional," before Congress (July 27, 1852), quoted St. Augustine and St. Francis Xavier. Speaking of the unjust exactions of slavery he said:

According to St. Augustine, an unjust law does not appear

to be a law; *lex esse non videtur quæ justa non fuerit*; and the great Fathers of the Church, while adopting these words, declare openly that unjust laws are not binding. Sometimes, they are called "abuses," and not laws; sometimes, "violences," and not laws. And here again, the conscience of each person is the final arbiter [could there be anything more Catholic?] But this lofty principle is not confined to the Church. A master of philosophy in early Europe, a name of intellectual renown, the eloquent Abelard, in Latin verses addressed to his son, has clearly expressed the universal injunction:

*Jussa potestatis terrente discutienda,
Celestis tibi mox perficienda scias;
Siquis divinis jubeat contraria jussis,
Te contra Dominum pactio nulla trahat.*

"The mandates of an earthly power are to be discussed; those of Heaven must at once be performed; nor can any agreement constrain us against God. Such is the rule of morals."

And again, in the same speech, while in the midst of his final peroration, Sumner said, praising St. Francis Xavier for his heroic Japanese converts and their fortitude in withstanding persecution:

Under the triumphant exertions of that apostolic Jesuit, St. Francis Xavier, large numbers of the Japanese, amounting to as many as 200,000—among them princes, generals, and the flower of the nobility—were converted to Christianity. Afterwards, amid the frenzy of civil war, religious persecution arose, and the penalty of death was announced against all who refused to trample upon the image of the Redeemer. This was the pagan law of a pagan land. But the delightful historian records that scarcely one from the multitude of converts was guilty of this apostasy. The law of man was set at naught. Imprisonment, torture, death, were preferred. Thus did these people refuse to trample on the painted image. Sir, multitudes among us will not be less steadfast in refusing to trample on the living image of their Redeemer.

The passages here quoted can be found in the "Recent Speeches and Addresses by Charles Sumner" (Boston: Higgins and Bradley, 1856.)

Boston.

O. G. F.

Salvation by Humor

To the Editor of AMERICA:

Mr. Cyril Egan's paper on "Salvation by Humor," in AMERICA for May 16, was splendid. It recalls to mind the saying of one of the wisest Jesuits I ever knew. "Without a sense of humor, it's hard to get to Heaven" paraphrases the words of a former Rector of Boston College, Father Timothy Brosnahan. It requires, of course, a sense of humor rightly to understand his words, and then experience backs him up. A too sustained seriousness in life, a face "like a great Amen," as another of his Jesuit brothers has said, means a tragic existence. A sense of humor will pull us out of many a tight hole, for, after all, "the first hundred years are the hardest."

New York.

B. T. G.

Abuse of Closed Automobile

To the Editor of AMERICA:

In the issue of the Boston Herald for May 13 was this editorial squib: "The closed automobile has saved no end of money that would have had to be spent on park benches."

But park benches are properly supervised by park patrolmen and, materially, they cost much less to the community than any closed car. Closed cars, with stopped or going motors, on country roads or in the suburbs at unseemly hours of the night or morning are not under police supervision.

And who is to pay for the results of the unspeakable abominations which follow the path of the closed car? Who is to pay for the blasted reputations? Who is to pay for maimed limbs or wrecked systems as the result of riding in the closed car?

Lowell, Mass.

G. F. O'Dwyer.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY MAY 30, 1925

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The Old Commencement and the New

Men whose heads are still unpowdered with the dust of life's winding highway, need not search their memories overlong to recall with vividness the simplicity of their graduation day. Probably the great event took place in the college hall, crowded with parents and friends of the graduates. On the stage were two or three tables piled high with books, an easel glittering with an array of gold and silver medals, and on another table nearby in a pile that would not remain neat, sprawled twenty or thirty coveted sheepskins. There was time for the bestowal of these books and medals upon the *literati* or the "grinders" among the students, and for three or four orations. Then, as a climax to the glory of the day, the graduates proceeded to the stage in single file where each received his diploma from the hands of the venerable president himself. When the valedictorian turned to his fellow-graduates with the words, "Brothers, we are now to part after these long years," or with a similar sentiment, more than one simple tear sprang thus bidden to the eye. It was indeed a very homelike celebration, marked by much simplicity and an abundance of good feeling. There was plenty of time, and if the exercises took all afternoon, or ended near midnight, all the better!

That was a typical commencement of the early nineties. The wheel of time has revolved again and again since those days, bringing many changes, especially to college commencements. Such institutions as Columbia and the University of California annually award diplomas by the thousands, while in our own colleges, Georgetown, Notre Dame, Marquette, Fordham, Boston and Holy Cross, there are now as many graduates as there were students thirty years ago. No longer are "premiums" distributed on commencement day, nor does the president confer

every degree in person, nor do the young bachelors mount the rostrum to discuss the world's problems and their solution. An address, perhaps an announcement or two, a little music, and commencement is at an end. When degrees must be conferred in blocks of one hundred, the really important part of the ceremony is shorn of all publicity, save such as may be afforded by a call at the Dean's office.

All who cling to the past and its memories, the redoubtable *laudatores temporis acti*, will do well to shun the modern commencement day. Only those old graduates will feel at home who go with the admission that while the external forms have changed, in all that is essential our Catholic colleges still cling to the old standards. *Morituri salutamus* may be on our lips; but we salute a new race of intellectual athletes who catch the torch as it falls from our trembling fingers to bear it aloft into fields unseen by our dim eyes, and never to be pressed by our laggard feet.

Mr. Bryan on Substitutes

DURING a long career, signalized in its inception by remarkable gifts of oratory and towards its close by a no less singular degree of success in selling real estate, Mr. William Jennings Bryan has doubtless said many things to grieve the judicious. But in addressing a gathering of Protestant clergymen in Brooklyn last week, his remarks, as reported by the daily press, were judicious—and needed. For he discoursed on the proposition that a nation is nearing the end of peace and prosperity when it has substituted education for religion. "I believe in education," he said, "but not in education without religion. That makes education a curse, for it multiplies power but does not tell how to control that power."

Now viewed in terms of energy and the expenditure of dollars, Americans are a people devoted to education. True, we do not always know precisely what we mean by education and are somewhat dubious as to its chief aim. Hence we do not consistently achieve the success which our efforts would appear to deserve. But if willingness to work, to experiment, to rebuild, and to pay the price without murmuring be a correct measure of devotion, then Americans must stand at the head of all peoples as patrons of the things of the mind.

It is also unfortunately true that as our devotion to education has increased, our zeal for religion has waned. It is a matter of sober statistics that once we were in fact as well as in theory a Christian people; that at present three of every five Americans have no connection whatever with any form of religious belief, and that probably eighty per cent of our young people have no adequate training in religion and in morality based upon religion. Moreover, our system of public schools is based on the principle that religion must be divorced from education, while as for our colleges and universities, there is

probably not one in which the student is not exposed to the influence of a philosophy which would destroy God and His Christ and reduce morality to a code of convention or convenience.

Mr. Bryan claims that this system is the country's greatest curse. Supposing him to be wrong, he errs in good company. If there was one lesson which in their most solemn moments the Founders of the Republic would teach, it is the old, old lesson that unless the bulk of the people can be led to direct and govern their lives by the precepts of a morality founded upon religion, the most carefully planned government must fail of its purpose. During the Constitutional Convention in 1787 Franklin eloquently said that the longer he lived and the more he reflected upon the lessons of history and experience, the deeper grew his conviction that unless the Lord guard the city, they labor in vain that build it, for without His benign assistance and blessing no government could long endure. The same persuasion was expressed by Washington in clearer and stronger language. Washington, with his fellow-laborers, Madison, the Father of the Constitution, and Hamilton, were convinced that the government founded by the Constitution could not be maintained unless morality and religion flourished among the people, and they had no sympathy with the sophism that morality would be lasting in the absence of religion.

Clearly, if Mr. Bryan is wrong, Washington, Madison, Hamilton, Marshall, and without exception the great men who labored to bring this Republic into being and to conserve it as an instrument of blessing to our people, were also wrong. But they were right, absolutely right, as reason and experience amply prove.

Senator Sorghum and Tax-Reduction

THE next Congress, it is said, is pledged to reduce Federal taxes. Senator Borah thinks that it can, and Senator King that it must, be done. Senator Capper, while promising reduction at the rate of \$1,000,000 for every day that Congress is in session, adds the warning that this will be the last heavy reduction for years.

But no reduction will be permanent unless there is a change of mind among the large groups, representing organized minorities, which can wield enough power to influence Federal appropriations. Members of Congress are fond of asserting, by way of defense, that an appropriation is never granted unless "the people" demand it. That a concerted demand generally precedes the grant of an appropriation, may be conceded, but it is highly important to know who are making the demand. In an address in Washington some days ago, Senator King claimed that the demand does not, as a rule, come from the people. It is engineered by "groups of hysterical women and neurotic men," everyone of whom is obsessed with the delusion that there is no ill of any sort which cannot be cured by a generous Federal appropriation.

Tax-reduction is conditioned upon Federal economy, and there can be no real economy at Washington, so long as the "fifty-fifty" methods are suffered to thrive. These methods are not merely unsound from the constitutional point of view. Economically they are wasteful and inefficient, and not the least of their evils is their power of influencing States to make appropriations which the people can ill afford to pay. In the end, somebody is richer, but that somebody is not the people.

It was that wise interpreter of modern politics, Senator Sorghum, who said that his constituents were irrevocably pledged to two projects. The first was the reduction of taxes, and the second an increase in State and Federal appropriations for local improvements. So long as these constituents are in the ascendancy, there is not much hope for economy in government or a low tax-rate.

A Good Year for Murder

LAST year was a great year for murder, and we may regard with such equanimity as may be possible under the gruesome circumstances, the fact that in both murder and divorce we lead the world. The year 1924 shows a very perceptible increase over its predecessor, and the rate is almost double that of 1900. Should a proportionate increase be maintained for twenty more years or so, the insurance companies will either be obliged to raise their assessments or to exclude all murdered persons from the list of beneficiaries.

Dr. Frederick L. Hoffmann, who for many years has compiled statistics on murder, believes that there were more than 11,000 homicides in the United States in 1924. Taking twenty-eight of the largest cities of the country, he finds that the rate per 100,000 was 10.3. Memphis, Tennessee, which for years has borne the sanguinary distinction conferred by the highest percentage of murders, is not ranked in Dr. Hoffmann's report, since the mayor of that turbulent city refused to send the official records. Omitting Memphis, Jacksonville, Florida, heads the list with a rate of 58.8, and is followed by Nashville with 36, New Orleans with 32.5, Louisville with 25, and Savannah with 24. Jacksonville's rate is high, but the city is improving, since the rate for 1923 was 61.7. Among the larger cities, New York is given a rating of 6.4, Chicago of 17.5, Philadelphia of 7.6 and Boston of 5.1. Dr. Hoffmann thinks that sure and speedy punishment, including capital punishment for murder, would help to check this increase in crime, and his general conclusions are thus summarized by the *New York Sun*:

Dr. Hoffmann believes there are undoubtedly many murders which do not come to light, and points to trials now going on in Chicago over deaths which occurred several years ago. He criticises the failure of the administration of justice in notable cases, and the freely advertised sale of revolvers. He advocates the use of capital punishment, and says that the Leopold-Loeb case was a flagrant example of the power of wealth in de-

flecting justice. He criticises the newspapers and others for making a hero of Chapman and other killers.

Dr. Hoffmann speaks with the experience gathered from years of study. He comes to the conclusion which has not escaped the attention even of the casual observer that as far as punishment for crime is concerned, the processes of justice have broken down in this country. To quote the words of a prosecuting attorney in New York: "In this criminal game, the cards are stacked against the people. At best, the people have only one chance of bringing the criminal to a fair trial, while the criminal has a dozen of escaping even a trial, and faces probably one chance in fifty of conviction." The claim that since capital punishment does not prevent murder, it should therefore be abolished, is unadulterated nonsense, and for two reasons. The first is that compared with the number of murders, capital punishment is rare in the United States, and the second is that this argument can be applied equally well in favor of abolishing condign punishment for any crime. Theft, embezzlement, forgery, highway robbery, burglary and other crimes flourish in spite of the penalties imposed by law, but no sane man will contend that therefore these penalties should be abolished. The sane contention is that they should be invariably exacted. Much muddled thinking by well-meaning people on the subject of punishment for crime is muddled precisely because in the United States punishment rarely follows crime. The Western editor who remarked that we might know something of the deterrent power of capital punishment if the 300 murders in Chicago in 1923 had been followed by 300 executions in the same year, only called attention to the scandalous fact stated by the American Law Institute that in the United States "of ten major crimes, not one is adequately punished."

"Nothing"

FOllowing a series of atrocious crimes in Chicago some months ago, not a few of which had been committed by criminals convicted again and again only to be paroled or pardoned, Judge John H. Lyle asked his fellow-judges to consider the possibility of taking a sterner line with these ruffians. With regard to "gunmen," Judge Lyle made the following suggestions:

1. Let each municipal judge fix a bond of \$100,000 for every identified gunman with a record.
2. Hold him for the grand jury without delay.
3. Indict him within a week, and then reimpose the \$100,000 bond.
4. Put him on trial within ten days in a special court.
5. If convicted, send him to the penitentiary on the next train.

The result of Judge Lyle's appeal is described in a few words by the Chicago *Tribune*: "Asked what he would do with Judge Lyle's request, Chief Justice Olson replied, 'Nothing.'"

It is this "nothing" policy which is holding the United States beyond fear of competition in its career as the

most lawless country in the entire civilized world. As has been pointed out in these pages, while the State must always retain the right of putting to death for crime, it need not always exercise that power; yet the conviction, born of maudlin sentimentality, is growing in this country, that the State itself is actually guilty of crime whenever it deprives of life a man who has consistently shown that he will murder his fellows whenever the opportunity offers. Such publications as the Hearst newspapers and magazines, and officials of justice who follow Clarence Darrow, lose no opportunity of reinforcing these attacks upon the right and duty of the State to protect not only the individual, but its own existence, against the murderous assaults of confirmed criminals.

The crime record of the United States affords no valid reason why greater clemency should be extended men and women who engage in the business of crime. On the contrary, every item in that bloody record is a powerful argument for the sure and speedy conviction of every criminal, and, in particular, of every man or woman whose hands are wet with the blood that has been shed by murder.

Charity and Service

SOME years ago, Cardinal Hayes expressed his regret at the disappearance of the word "charity" from the vocabulary of social workers. When opening the annual meeting of the New York Conference of Charities and Correction on May 18, Mr. Lawson Purdy voiced the same regret. "There has been a tendency of late to avoid the use of the word 'charity,'" he said. "Let us then be careful that we do not make our service less charitable when we drop the word. For charity sums up all the virtues of service."

It is indeed unfortunate that so many find a connotation of impropriety and of aid unwisely bestowed in this beautiful word. Primarily, its meaning is "love" and a Christian civilization chose it to express service done to others from the motive of love of God and of all God's children. We are all children of our Father in Heaven; what we possess we should be willing to share with our brethren in their need, even as with brothers and sisters in our own family. Hence, from the Christian viewpoint, to ask help in our real need and to receive it gladly, imply no lowering of moral tone, and certainly no degradation, in the petitioner.

The phrase which in many Catholic countries accompanies a petition, "For the love of God, brother," is a reminder of the right of the needy to ask, and of the duty of those who have to give. On the one side, there ought to be no begrudging, and on the other no sense of humiliation. The act ennobles the giver, aids the recipient, and glorifies God the Father of us all. For "charity," as Mr. Purdy well said, "sums up all the virtues of service," and where charity is wanting service may be only the calculated activity of a soulless pagan philanthropy.

Dramatics

Early Summer Plays

THE majority of our New York stage productions this month can be classified under two headings: Raw Meat Plays and Gingerbread Plays. With few exceptions the raw meat plays have been very raw indeed; quite possibly, on the whole, the rawest ever offered to us. The gingerbread plays are usually simple and wholesome productions, in which we are shown recognizable human types in more or less familiar and interesting situations. Good examples of the best types of gingerbread plays are "White Collars," "Pigs," "Is Zat So" and "The Fall Guy," all of which are still with us and have been favorably reviewed in these columns.

Their success with their audiences has had the inevitable effect of bringing to us a large early-summer crop of similar gingerbread plays. It is impossible to condemn these newcomers, because they are clean and fairly entertaining. But it is equally impossible to praise them all whole-heartedly. And how we long for that ideal combination which we are so rarely given—the brilliantly written, brilliantly acted and brilliantly produced play which is also clean and wholesome! We get it just often enough to keep our faith alive, and, sadly but firmly we admit it, we are not getting it at present.

Some of the new plays, of course, are better than others. Several fall just short of being excellent. "O, Nightingale," written and produced by Sophie Treadwell, put on at the Forty-ninth Street Theater, and featuring that clever and delightful young actress, Martha Bryan-Allen, has received some favorable attention. This comedy is so good that it really ought to be better, and the reason it is not better is that the author, after mixing the ingredients of her gingerbread, suddenly decided that perhaps she needed some raw meat, too, and tossed in a handful. Her play, therefore, while it cannot be classified as raw meat, is not wholly satisfactory gingerbread; and though the innocent little heroine escapes all the pitfalls of the wicked city, the pitfalls are so constantly in the foreground, and the characters talk about them so much, that the audience is annoyed by them rather than impressed. Miss Bryan-Allen is one of the most promising newcomers on our stage, and her work in the play is charming. But the play itself needs careful reconstruction.

"The Backslapper," a comedy drama, written by Paul Dickey and Mann Page, and put on at the Hudson Theater under the friendly auspices of Dickey and Mears, is the kind of gingerbread that mother used to make. It has some substance, for it shows us how different at home and abroad the young man known as "the life of the party" can be. Bob Alden, played by Harry C. Browne, is the most popular youth in his native town; a good sport,

a backslapper, when he is abroad. But he marries the nice girl in the play because she wants a husband with whom she can enjoy life. It is not a high aspiration, and she pays heavily for indulging it, for at home the "backslapper" shows himself jealous, unreasonable, hypocritical, exacting and disloyal.

Mr. Browne, who plays the role, did the early scenes very well. He was bluff, hearty and convincing. In the later scenes he was not up to the abrupt transitions from brutality to charm required of him when guests unexpectedly came to his home or when the telephone bell rang. At such times Browne's manner took on a hypocritical unctuousness which was distinctly repellent, and which would not have persuaded the most careless observer that he was a charming fellow. In the end, of course, he is seen by his friends and neighbors as he really is; and the noble youth who throughout the play has been too busy to pay any attention to the girl he loves, seems in a fair way to win her after she has divorced her back-slapper husband. Divorce makes everything so simple in these modern plays!

Another loaf of theatrical gingerbread, a rather doughy loaf, is "The Four-Flusher," written by Caesar Dunn, produced by Mack Hilliard, and put on at the Apollo Theater, with Russell Mack in the leading role of Andy Whittaker. Andy is a shoe clerk who is discovered to have expectations from a rich uncle. Therefore all the dealers in his home town offer him clothes, automobiles and jewelry on credit, and Andy accepts these offers and starts out to dazzle the girl he loves. He does it, till the rich uncle repudiates him and the dealers take everything back, even stripping from the girl's throat the necklace he has given her as a betrothal gift, and letting her think he stole it. Just here the audience is presented with one of those idiotic situations that so annoy the intelligent playgoer. A word would have explained all and cleared Andy's character; but Andy cannot utter the word, because if he did the play would have to end! So Andy goes out into the cold world, shivering in the general atmosphere of suspicion, and it takes another act to untie the dramatic knot and tie the marriage knot. "The Four-Flusher" will not last long.

"The Poor Nut," however, may stay with us for a while, as it is gingerbread well baked and flavored. The authors are the Nugents, father and son, who wrote "Kempy"; and young Elliott Nugent himself plays the leading part of John Miller and plays it admirably.

John Miller, like "The Four-Flusher," is a clerk, but he is also a college boy and a crack athlete. Unfortunately he has an inferiority complex. He spends his time apologizing for himself and telling everybody that he cannot do this or that. Of course he does everything, wins the cup

for his college, gets into the most exclusive student society, and, in the end, marries the right girl, though at one period the wrong girl threatens to bear him off in triumph. "The Poor Nut" has more to it than the other new gingerbread plays. Young folks will like it, for it has pretty love scenes and an admirably worked up college race in which "The Poor Nut" wins the cup.

Earl Carroll, producer of "The Rat" at the Astor Theater, would probably maintain that his new attraction is not a raw meat drama. "The Rat" is a Paris Apache of the most extreme type; his rendezvous is the White Coffin, one of the worst of Apache resorts. Girls love him and he throws them about in true Apache fashion, which is the most brutal fashion we are privileged to observe on the stage. But, Mr. Carroll would hasten to remind us, all the time the Rat is protecting the one pure young girl in the play, supporting her, being a brother to her and a White Knight, and in the end her love redeems him from the life he is living. But it will not do. It is an old trick of producers to show in great detail how very bad their characters can be, and then to give them a hurried coat of whitewash at the end and claim that they have a "moral" drama. No one is deceived by this claim, least of all the men who make it.

The producers known as The Stagers, Incorporated, take off their plays so rapidly that we have barely time to mention them in these columns before they are gone. We did get in a hurried tribute to "The Blue Flagg," and now we shall barely get under the wire with our comments on Ibsen's "Rosmersholm," which is to end with May. Few great playwrights have cherished so persistently gloomy a viewpoint of life as Ibsen did. Usually, it must be admitted, he makes his audience share that viewpoint, but not in "Rosmersholm." One knows—all, indeed, know—that Rosmer and Rebecca West could find a better solution of their troubles than suicide. But the third act of "Rosmersholm" is one of the best acts Ibsen ever wrote; and in it the work of Margaret Wycherly is among the very best we have enjoyed on our stage, or, indeed, on any stage.

Given a big scene, almost any gifted actress can hold her audience five or ten minutes. To hold an audience more than twenty minutes, breathless, enthralled, silent as death itself, to make that audience forget where it is, to carry it with her on and up to the heights of two great acts, is a rare achievement for even the greatest actress. Margaret Wycherly rises to this achievement in "Rosmersholm," and her audiences will never forget the almost unequalled half-hour she gave them. But the rest of "Rosmersholm" is dull and intensely depressing. That is why the play, despite its superb cast and the enthusiasm of the critics, has only one month's run.

The revival of the "Princess Ida" and the "Mikado" added some jocund notes to the early summer season; and "Rose Marie," the best musical comedy we have had in years, is still with us, at the Imperial Theater. Writ-

ten by Otto Harbach and Oscar Hammerstein 2nd, with music by Rudolf Freml and Herbert Stothart, produced by Arthur Dennis King and William Kent, "Rose Marie" has settled down for an all-summer run to follow its all-winter triumphs. This musical play deserves its success. It has a real plot, its music is charming, its acting is admirable throughout, and it is gratifyingly free from the vulgarities that are found in so many musical comedies.

We ought to be able to say almost as much for Tom Wilkes' production of Catharine Chisholm Cushing's "Topsy and Eva," which stars the Duncan Sisters at the Sam H. Harris Theater. But this attraction, so delightful as a whole, is marred in spots by the persistent cheapness of Rosetta Duncan as Topsy. Vivian Duncan's work is delicate and artistic. Rosetta's idea of comedy is to kick the other characters and to pick up from the floor supposed crumbs which prove to be something highly unpleasant. If Rosetta could be toned down, "Topsy and Eva" would be as worthy of its success in its way as "Rose Marie." But she will not be toned down, for she is always sure of the cheap and easy laughter of playgoers to whom her methods appeal.

ELIZABETH JORDAN.

REVIEWS

The Bolshevik Myth. By ALEXANDER BERKMAN. New York: Boni and Liveright. \$3.00.

This is one of the three or four most important books that have been written on the Soviet experiment: it may even be the most important. Some of the others have been written by men who hated Bolshevism from the start. This book is written by a man who loved Bolshevism, and for a long time closed his eyes to its defects. Proofs of the most incontrovertible kind made him open his eyes; and in this work, which is cast in the form of a diary, he tells us very honestly and very effectively how this awakening gradually came. The history of Alexander Berkman is already known to most American readers. He was, and is, a convinced and fanatical anarchist; for a political murder committed in this country when he was twenty-two years of age, he was condemned to twenty-two years imprisonment. Released after having served fourteen years of this sentence, he published on his prison experiences a book which showed that penal servitude had not made him alter his views. When America entered the Great War, Berkman opposed recruiting with such vehemence that he was first imprisoned and then deported to Russia. In Russia he threw himself heart and soul into the work of helping the Soviet Government, rallying the Anarchists to its support, inducing foreign visitors to take a favorable view of it. But the horror and the injustice of the thing proved too much for him, until on September 30, 1921, he wrote as follows:

One by one the embers of hope have died out. Terror and despotism have crushed the life born in October. The slogans of the Revolution are foreseen, its ideals stifled in the blood of the people. The breath of yesterday is dooming millions to death; the shadow of today hangs like a black pall over the country. Dictatorship is trampling the masses under foot. The Revolution is dead; its spirit cries in the wilderness.

High time the truth about the Bolsheviks were told. The whitened sepulchre must be unmasked, the clay feet of the fetish beguiling the international proletariat to fatal will o' the wisps exposed. The Bolshevik myth must be destroyed.

I have decided to leave Russia. Thus concludes the story of another disillusionment of Soviet Russia.

F. McC.

The Pilgrimage of Henry James. By VAN WYCK BROOKS. New York: E. P. Dutton and Co. \$2.50.

Taking as a subject a mind that was extremely complicated, Mr. Brooks has made it appear lucidly simple. Through his varied career, Henry James was motivated by an overpowering ambition that was far better defined than the means he took to attain it. He sought ultimate beauty and art. He convinced himself, in his early years, that he could not find it in the rough developments of America; he dreamed that it resided in the older civilization of Europe; ultimately, he had to rest content with the vague vision that he had of it in England. It is a pathetic history, as told by Mr. Brooks; one almost fears that it has been made too pathetic. Considered, however, as a critical study of a great personality, this book literally demands praise. It is written in a style and mode that is in itself remarkably artistic. It is, in its critical aspect, penetrating and acute. Mr. Brooks follows James through the varied phases of his career and reconstructs his mental attitudes towards his novels, his ideals, his local surroundings and friends, and particularly towards his native land. As a basis for his re-creation, Mr. Brooks uses all the available sources, letters, recollections, conversations and most of all James' own novels. So that Mr. Brook's conclusions are not to be regarded lightly. This study of Henry James is a fine example of intelligent, critical writing and it is fit to be ranked with the author's companion volume "The Ordeal of Mark Twain."

F. X. T.

So You're Going to Italy. By CLARA E. LAUGHLIN. Boston: Houghton Mifflin Company. \$3.00.

Clara Laughlin in her latest book for the tourist and the traveler writes in her usual interesting and personal vein. Certainly she knows how to be appreciative of times and of manners of the past, of men and women and of the things they did. This is why "So You're Going to Italy" will always be readable; and because of the great amount of information pleasantly grouped, it will be profitable too for the American tourist. We must however make some reservations. The author indulges her interest in personalities more than her interest in the art created by them, and in speaking of the immortal frescoes of the Sistine Chapel, she is more intent upon gossip connected with their completion than she is with the appreciation of the masterpieces themselves. Certainly the personalities of the Italian Renaissance are the most interesting perhaps that ever were, but in dealing with them a writer ought to be careful about the truth. Clara Laughlin quotes Sabatini about the Borgias, but Sabatini as an historian is very inaccurate. So is Arnold H. Mattheu, also quoted and recommended. With certain restrictions, therefore, on the truth of what one reads therein, this book will be found profitable and entertaining.

P. M. D.

Autobiography of an Old Breviary. By HERMAN J. HEUSER. D.D. New York: Benziger Brothers. \$1.75.

By his novel method of treatment Dr. Heuser gives relish and charm to a book of instruction. Without adverting to it as a task, the reader applies himself to a real study of the structure and soul of the breviary. While absorbed in the life story of B. R. Totum he is learning the beauty and grandeur of the prayers it contains. The object of the author is to foster devotion and love for the breviary and this by a more intimate knowledge of its contents. The origin of the breviary, the care in the selection of each part, the splendor and depth of its hymns, its efficacy both as teacher and guide, easily furnish the motives for the respect and love due to a work whose office is "precisely to carry messages from sinful men to heaven and to bring back messages from the Holy Ghost for their improvement." The analyses of some of the psalms and the hints for a deeper appreciation of the hymns are suggestive of the great possibilities for further development

which the breviary affords for the one who would appreciate its value to the fullest. Dr. Heuser offers the book to priests, seminarians and religious that it may help them to recite the Office *pie, attente et devote*. For these surely it will be an instruction and an inspiration.

P. W.

A Handbook of Scripture Study. By the REV. H. SCHUMACHER, D.D. Vol. II: The Old Testament. St. Louis: Herder Book Co. \$2.00.

Ecclesiastical and other advanced students of the Bible have now at their disposal an excellent outline of Biblical Introduction. The first and third volumes of this series, on General Introduction and the New Testament respectively, need no commendation; the second volume, which now appears to complete the work, treats the several Books of the Old Testament with equal excellence. The author, as Professor of New Testament Exegesis in the Catholic University of America, is internationally known for sound and mature scholarship, while the thoroughness and clarity with which he treats his subject will be evident to the reader. The work does not profess to be more than an outline of the various departments of Biblical science, and would therefore be unavailable to the ordinary reader, suggesting as it does only the captions of various subjects, the briefest guidance for their treatment, and a list of works of reference (chiefly in German) for further consultation. In this capacity, however, it is of great value to teachers and lecturers on Scriptural subjects, and its attitude on all points is sound and scientific as well as comprehensive. Within the range of its purpose, it cannot be too highly commended.

W. M. McC.

BOOKS AND AUTHORS

For Mother and Teacher.—The many Catholic teachers whose little problems and perplexities vex their nights and days may profitably betake themselves to a reading of "Talks With Teachers" (Benziger. \$1.50), by Sister Marie Paula, Ph.D. The subject matter of the "talks" is various, ranging from pedagogical method and literary criticism to discussions of woman suffrage and of college athletics. There is psychology in the book, theoretical and applied; there is history and literature and religious instruction. The treatment is suggestive, upon occasion even inspirational. The book therefore will, in its variety and method, appeal to many.—A mother and an educator carried on a serious and profitable correspondence on the best way of beginning the education of the mother's three-year-old daughter, Esther. This correspondence is now fortunately given in the book entitled "Beginning the Child's Education" (Harper. \$2.00), by Ella Frances Lynch. Much good advice and many useful suggestions are made by Miss Lynch. They proved a great help to the mother in question, and they will be equally helpful to any mother who is wise enough to be troubled about the proper education of her children. The principles here put forth are solid. Miss Lynch knows the value of obedience and advises well how to obtain it tactfully. She knows, too, the value of checking up the very first slip. Above all, she has the sound judgment to appraise at its proper value the element of religion in the first beginnings of a child's training.

Seeing Life on the Funny Side.—To the library of the books of cheer, add "What of It" (Scribner. \$1.75), by Ring W. Lardner. It begins with the history of the author's, and the madame's, "trip across the old pond," which, "in a kind of joking way" means the Atlantic Ocean. It then gives the exact text of three plays and tells the true stories of Cinderella, Red Riding Hood and Bluebeard. In the "Obiter Dicta" that follow these sad narratives, it discourses on thyroids, Olympics, roses, droughts and fats; but "those is just a couple samples." Mr. Lardner is a master of humorous quips, he is alive to the extravagances of our

American life, and he hides much wisdom under the cover of laughter. The grammar is as natural and as atrocious as that heard any day on the subway.—Michael Angelo in a letter to his brother wrote: "He who knows not what old age is, let him wait till it comes. He cannot know beforehand." In these words of the great artist it is easy to find the note of sadness, even of querulousness. But no such note is evidenced in "Many Happy Returns of the Day" (Houghton Mifflin. 75c.), by Ellis Parker Butler. This is a little book with an anodyne. After reading it one knows how to greet birthdays with a smile, no matter how often they return.—The Limerick is having its periodical revival. Langford Reed takes advantage of the new "outbreak," quite as recurrent as an epidemic, to publish "The Complete Limerick Book" (Putnam). In preparing this collection of specimens of the old verse-form made famous by Edward Lear, Mr. Reed has done pioneer work and deserves the thanks of devotees of the art. He has conveniently arranged his finds under appropriate headings. For some inexplicable reason, the best section of the book is that of clerical Limericks. Bishops, priests and ministers seem to be the best versifiers and to choose the best subjects. Dean Inge's "worrum" is here, together with many extraordinary masterpieces by Father Ronald Knox. It will be well to avoid any one who has read this book, for he will surely assail your ears with quotations.

The Scripture Is Inspired.—Herman J. Cladde, S.J., the author of "In the Fulness of Time" (Herder. \$2.25), translated by Godfrey J. Schulte, S.J., explains in his foreword that the purpose of his book is to place before the reader of our time what the inspired writer, St. Matthew, wished to convey to his contemporaries. He endeavors to penetrate the meaning of the First Gospel, to present in language unembellished with the erudition of commentators a plain lucid interpretation of the Sacred Text, and to portray vividly the various persons who appear in its pages. The work is quite lengthy, and it is as interesting as it is instructive. From time to time, the author pauses to give a summary of the matter already treated. This makes for clearness and for easier understanding.—"Readings from St. Augustine on the Psalms" (Benziger. \$2.00) is a collection of more than two hundred attractive passages translated by Father Joseph Rickaby, S.J. The result is what we should expect from such "collaboration." The great mind which St. Augustine brought to all his work was never seen to better advantage than when applied to the workings of God among men. His discourses on the Psalms give him ample opportunity to treat many angles of this topic. Father Rickaby's well known power in Latin and English appears in the atmosphere of naturalness which carries the charm and strength of St. Augustine across the centuries. This is an admirable book for daily reading; priests, too, can find in it matter for their own discourses.

Franciscan Scholarship.—Akin to Father A. Pompen's scholarly work on the *Narrenschiff* of Sebastian Brant, recently reviewed in this department, is Walter Seton's examination, in the April number of *Archivum Franciscanum Historicum*, of a newly discovered manuscript. This manuscript was found in the library of Worcester Cathedral in England at Easter, 1923. It is a large portion of a copy of the text of Thomas of Celano's life of St. Francis of Assisi. Other documents, chronicles and bibliographies are examined or set forth in the remaining portion of this scholarly publication.—The "Report of the Sixth Annual Meeting of the Franciscan Educational Conference" (Brookland College, Washington) is taken up in great part with "Language Studies in the Franciscan Order." The report includes some excellent discussions on the teaching of literature and on the training of Franciscan students for literary activity.

The Mother's Recompense. The Great Gatsby. Clothes Make the Pirate. The Turn of a Day. The Specimen Case. The Moment of Beauty. The Mystery of Redmarsh Farm. The Groote Park Murder.

With seasoned art, Edith Wharton has achieved another telling novel "The Mother's Recompense" (Appleton. \$2.00). Unlike her recent novelettes, this story is of contemporary New York, with a beginning and an end in a Riviera resort. A question of moral obligation or of prudence furnishes the action and most of the tragedy of the tale. A mother who has been exiled returns home and finds that her daughter is to marry the man who was her own lover a few years previously. Should the mother reveal this secret love to the daughter? Mrs. Wharton clothes the quandary with a dramatic setting and solves it, at least, for peace and happiness. It is a strong and an intensely interesting book.

F. Scott Fitzgerald's earlier books, unfortunately, ran into a large number of printings. "The Great Gatsby" (Scribner. \$2.00) will probably meet with like success, despite the fact that it is an inferior novel, considered from any angle whatsoever. It is feeble in theme, in portraiture and even in expression. It purports to picture society, as in New York and Long Island.

In "Clothes Make the Pirate" (Harper. \$2.00), Holman Day has written a bright, witty and extravagantly ludicrous yarn of adventure. As an amateur pirate, Tremble-at-Evil Tidd is a brilliant success; in his masquerade, he swaggers and swears and overawes in approved fashion; and he retires undetected. The descriptions of colonial Boston are delightful. The K. K. K. jargon in the Baron Castine incident unnecessarily mars an otherwise very enjoyable book.

Beginning as a peasant idyl of Cornish life, C. A. Dawson-Scott's "The Turn of a Day" (Holt. \$2.00), ends as a tragedy. All this within the compass of one day. Crazed with the horror of the unexpected murder of her husband, the wife consents to a plan which, objectively immoral, appears to her simple mind as the only escape from the law. The story betrays the finished artist in every touch; but the theme is utterly depressing.

The versatility of Ernest Bramah is abundantly displayed in his latest volume, "The Specimen Case" (Doran. \$2.00). In these short stories, there is wide variety of forms and moods: short bits of whimsical humor, sheer farce and delicate comedy, Eastern mysticism, and near tragedy. The alleged simplicity of Americans in London pitted against their more intelligent foreign cousins, and the attempted Yankee dialect of one of the best of the stories may easily be overlooked in view of the general perfection of the narratives.

The stage, with play actors and actresses, forms the background of "The Moment of Beauty" (Houghton Mifflin. \$2.00) by Samuel Merwin. The leading lady is an emotional, sentimental girl whose entrance into the story is more winning than is her exit. The leading man can be dignified neither by the name of hero or of gentleman. While the story may be taken as an appeal for a better understanding of stage people, it is not the kind of story that one sets aside for rereading.

Commenting on the charge of the Light Brigade, a French soldier remarked, "It is superb but it is not war." A similar phrase may be used for the greater part of our modern mystery fiction: it is interesting but it is not literature. The appeal of "The Mystery of Redmarsh Farm" (Dodd, Mead. \$2.00), by Archibald Marshall, rests on the fact that it is at once interesting and literary. The problems proposed are baffling, the solutions are startling, and the style is exquisite.

Another mystery story of merit is "The Groote Park Murder" (Seltzer. \$2.00), by Freeman Wills Crofts. The plot stretches from South Africa to England; alibis, suspicions, circumstantial evidence follow in rapid succession and are resolved in a most unexpected conclusion. This is a thoroughly baffling tale, far better than the author's last book, "The Cask."

Education

Individual Differences

THE opening of an ungraded or opportunity room to which children showing general or special disability might be assigned on whole or part time in each school, or, as an alternative, the establishment of some central school for such children, would be two possible means of caring for our mentally under-endowed in the intermediate and grammar grades or junior high school. The drawing off of these children would, aside from the gain to the group, be a distinct time-saving device for the remainder of the class in each room. However, this does not entirely solve the problem of retardation. While the group remaining would be more homogeneous, there would still be considerable variation.

The Twenty-fourth "Year Book" of the National Society for the Study of Education (p. 70), reports a study made in the State Teachers College, San Francisco. Here the instruction is highly individualized. Each child is allowed to master the subject matter blocked out in as short a time as he can without any pressure being brought to bear to speed up unduly. The report states: "Differentiation is apparent from the first day. The following figures show the variation in amount of time needed by a group of pupils to complete the state primer: 14, 15, 16, 31, 39, 47, 51, 51, 54, 59, 69, 112 days." It is apparent that the child who requires 112 days just takes eight times as long as the child who requires 14 days. The child who requires 112 days takes just four times as long as the child that requires only 31 days. What would the fourteen, fifteen, and thirty-one-day-child do while waiting for the one-hundred-twelve-day-child to master the words in the primer? Suppose the latter child be removed to the opportunity room, how could one adjust the work of the sixty-nine-day-child to that of the fourteen-day-child or the fifteen-day-child? The latter on the basis of reading alone have in excess of four times the going-power.

The plan which has been tried out during the past few years under various names is the so-called individual work plan in the common essentials. There is a certain body of knowledge and certain skills that are quite generally recognized as representing absolute essentials. The plan followed out at Winnetka, Illinois, in the State Teachers College of San Francisco, and in a few other localities is to block out this work in about twenty-day assignments for normal or average pupils; put an assignment into the hands of each pupil; let the teacher give such general instructions as seem absolutely necessary. Each pupil then attacks his assignment for each subject and works at it as long as he cares to. When his interest flags in one assignment or contract, he is free to turn to another. The teacher goes from pupil to pupil, finds out where there is difficulty and gives individual assistance. Each child marks his progress after each study or so-called laboratory period on a chart or graph on the teacher's desk. When he

has mastered one assignment or contract, he is not free to take up another until he has mastered the work blocked out for that particular period in each and every subject. Under this system of individualized instruction it is evident that there will be no retardation in the real sense of the word. Each child can progress as fast as his native ability plus his environmental slant will permit. There will always, of course, be marked difference in the accomplishment of even two equally endowed children owing to differences of incentive to study in the home, difference in will power or perseverance, and to other personal or environmental differences which while slight in themselves are large in their sum.

Another plan which was worked out in Dalton, Massachusetts, the Dalton Plan, differs technically from the Winnetka Plan and still has much in common. "The Dalton Laboratory plan is a sociological, rather than a curricular experiment." It lays out a "job" or a piece of work for each twenty-day period and then gives such individual help as is needed to enable the child to do the "job" as efficiently and as economically as possible giving, however, utmost freedom to the child and absolute freedom of movement and of discussion between different groups.

The few studies that have been made on the efficiency of these plans seem to indicate that in both there is not only a reduction of retardation but even a speeding up if measured by a normal progress group. Pupils working in the Adjustment Rooms in which instruction is individual in Los Angeles are shown to proceed 3.36 times as fast on an average as pupils in the regular grades. Educational leaders are becoming more and more convinced that instruction should be highly individualized or at least that groups taught should be smaller.

Could we find a school that would be willing to experiment in two or three rooms in the same grade to find out what our schools could contribute in the way of discovering which method is best suited to our needs: ability-grouping, Winnetka Plan, Dalton Plan? Perhaps some of the readers of AMERICA have another plan. To the writer it seems almost self-evident that the greatest contribution which our Sisterhoods make to Church and country is that made in the grade schoolroom. A great deal has been done and done with almost passion for what is true and what is best by the research workers in our State Colleges and Colleges of Education and by workers trained in these institutions who have carried research into the public schools from Portland, Maine, to Seattle. With a few notable exceptions our contributions to modern education research have been neither numerous nor important. We have nation-wide opportunities in so far as schools are concerned. Let us hope that the Benedictine foundation at Washington will have both time, resources, and encouragement to found a permanent bureau of educational research and that its findings may be a distinct contribution to Catholic primary education.

I fear to make this final suggestion. It is not a consideration of local conditions primarily but the finding that there is universal need that prompts it. In AMERICA for April 18 the removal of parents from one part of a city to another or from one city or town within the diocese to another was cited as a retarding factor. This was thought to be due primarily to either different teacher emphasis or community emphasis. When a pupil moves from Grant School to Lincoln School in any city, he can take his place the next day and be at home in his work. When he moves from St. Jude's to St. Ann's School he finds that his class though labelled with the same grade name is striving to master arithmetical processes different from the ones he was struggling with. It would seem that the course of study should be followed with sufficient care to make this occurrence rather rare.

To insure this and at the same time raise the general status of the parish schools to even a higher level would it not be well to have all the Sisterhoods conducting schools in a diocese hold a week's or better a two weeks' conference with the superintendent and the community supervisors each fall prior to the opening of the school year? Why not have the lower primary, the upper primary, the intermediate, the grammar grade teachers meet in separate buildings or in separate rooms daily to go over the course of study for the specific grade they are to teach. Why not have each community contribute its share in the general discussions and prepare by teaching a demonstration class, reporting on problem cases, tests, and so forth? It has been the privilege of the writer, in connection with her graduate work in two or three of the greatest demonstration schools in the country, to observe schools that have made tests and measurements, project method, and much that is new and unquestionably good in education a reality, yet the best primary teaching she has ever seen was not in these demonstration schools, though the teaching was exceptionally good, but in lower primary rooms in two Duluth parish schools and one in Minneapolis. Strange as it may seem, each of these three teachers had an entirely different type of room; each procured results by different methods. Why not pass on to other primary teachers these splendid methods and at the same time gain by accretion of what is best in the methods of the others? Humility is rather false, it would appear, if it deprives others of what would be of benefit for fear of bringing the transmitter of the knowledge into the limelight for an instant or two.

The children educated in our parish school if true to the ideals fostered can be recognized in college, in the business and in the professional world by their fineness of character, their altruism of motive, their splendid reliability. We have every reason to be proud of results generally while recognizing that we have been behind in some respects and particularly in the matter of adequately adapting the school to individual differences.

SISTER KATHERINE, O.S.R., PH. D.

Sociology

A Home for Every Child

IN an article recently contributed to AMERICA, the Rev. William Markoe, S.J., told of the work done by Negroes among Negroes for the care of the orphan. In one sense this work is very easy, since even the poorest Negro home is always open to the child and he at once takes his place with the other juvenile members of the family. The main difficulty is not in finding a home, but in adjusting the claims of the various homes that ask, and even fight for, him. Whoever has lived in the South will recognize the picture drawn by Father Markoe. Whether due to the Negro's well known repugnance to institutions of all kinds, but particularly to asylums and hospitals, or to his equally well known kindness to children, the fact remains that that orphan need not seek far for inclusion as one of the family in a home, poor perhaps, and even poverty-stricken, if rated by modern standards, but still a home.

Others are not so fortunate. One of the sorest problems in any large city is the proper disposal of orphaned children. For a good many years, it has been customary, in the absence of near relatives able and willing to assume the charge, to place them in some institution, not as the best, but, usually, as the only solution. It is easy to pick flaws in this procedure, or even to maintain a serious indictment against it. None know better than the officials of an institution the limitations of institutional care, and the most searching criticisms I have ever heard have come from clergymen, Brothers, and Sisters who were giving their lives to the work. Discipline, necessary even in the smallest family, tends to set in an iron mold when expanded to the scale necessary in a large institution, and may easily become a means of repression rather than of development. Many useful men and women have been produced by institutional care, yet at times self-reliance and proper independence are well-nigh crushed by institutional environment. Released from a training the chief result of which has been to make them mere puppets, the young people quickly fall into shiftless or even evil ways, to become perhaps public charges as recipients of public relief or as inmates of penal institutions. Undoubtedly, a really formative discipline which will stimulate in the child courage and the ability to meet life squarely, is more nearly possible in the cottage-group institution. But even this plan, too, has its distinct limitations, and panegyrics of the cottages, each with its home mother, are not so common as they were ten years ago.

What is sometimes called a modern method (although it is as old as the Catholic Church) is to place the child in a private family. While but a substitute for the home, if proper care and supervision are exercised it is the best possible substitute. Readers of "Fabiola" will remember how, in accord with the custom of the first Christians, the noble lady Agnes took an orphan, Emerentiana, into

her home. This was usually done by deaconesses and widows, and it has been thought by some that the frequent connotation of "widow" and "orphan" may be a reference to this custom. Uhlhorn writes that it was the common usage at the time of the first persecution, and in the ancient document known as "The Apostolic Constitutions," Christians are exhorted to be faithful to it. "If any Christian, whether boy or girl, be left an orphan, it is well if one of the brethren, who has no child, receive and keep him in a child's place. They who do so perform a good work by becoming fathers to orphans and will be rewarded by God for this service." In fact, to take an orphan into the family circle has always been regarded by good Catholics as one of the most beautiful works of Christian charity. I cannot quote book and chapter for my opinion, but it seems to me that such pioneers of heroic charity as St. Vincent de Paul and St. John Francis Regis were mainly intent upon placing their charges in a normal home, and used the institutional plan only when nothing else was possible. It was in this spirit that Archbishop Hughes of New York wrote in 1863 to Dr. Ives, then at the New York Catholic Protectory:

Let one or two gentlemen be employed, the one to keep office during the absence of the other, but the one or the other to go abroad in the interior of the country to make the acquaintance of the bishop of the diocese and the priest of a parish, as well as such Catholic farmers and mechanics as might be disposed to receive one or other of the children who will come under your charge, and in this way let the children be in their house of protection as short as possible.

The work thus begun in New York has been carried on ever since with increasing success, and could he return, the good Dr. Ives would rejoice at the extent to which this child-placing is now maintained. Institutions will always remain necessary for the handicapped child, but for others the foster home has advantages which the institution cannot equal. It is obvious, of course, that the plan cannot succeed unless (1) a sufficient number of good homes can be obtained, and (2) a suitable supervision of the home, concealed as much as possible from the child, can be maintained.

The cry "The worst home is better than the best institution" is, of course, nonsense of a very harmful kind, but in some parts of the country it has led to the placing of children in homes where they have been exploited for gain, subjected to extreme cruelty, and exposed to influences destructive of morality. Since the aim is the welfare of the child and not the glorification of any system, no home should be used if it cannot present distinct advantages over the institution. When payment is made by the city for the care of these children, profit-seeking presents a distinct danger. Men or women whose sole purpose is financial gain are by that fact disqualified as child-guardians. Hence the need of proper supervision can hardly be stressed too strongly. When neglected, the most serious results may be apprehended.

PAUL L. BLAKELY, S.J.

Note and Comment

Famous Jesuit
Astronomer

IN the death of Father Aloysius Laurence Cortie, S.J., F. Inst. P., F.R.A.S., F.R., Met. S., the English Province of the Society of Jesus has lost an illustrious member and the Church a scientist who greatly helped to add luster to her name in the scientific world. Readers of AMERICA have from time to time been favored with articles written by him for this review. His contributions were equally popular and scientific, and for that reason doubly welcome.

Father Cortie was born in London, 1859, educated at Stonyhurst and St. Beuno's College, and entered the Society of Jesus in 1878. His ordination to the priesthood took place in 1892. Since 1881 he was attached to the Stonyhurst Observatory and was its director since 1919. In 1891 he was made a Fellow of the Royal Astronomical Society and served on its Council. From 1900 to 1910 he was Director of the Solar Section of the British Astronomical Association, and added to his other honors those of being President of the Manchester Astronomical Society and Vice-president of the Liverpool Astronomical Society. In 1903 he directed an expedition sent to observe the total solar eclipse at Vinaroz, Spain; in 1911 he headed the British Government expedition to the Tonga Islands and in 1914 to Hernösland in Sweden. The degree of Doctor of Science, *honoris causa*, was bestowed upon him by the University of Padua in 1922. His scientific contributions of a specialist nature, dealing with solar and stellar physics, spectroscopy and terrestrial magnetism, appeared mostly in the *Memoirs and Monthly Notices R. A. S.*, the *Astrophysical Journal*, the *Memoirs and Journal B. A. A.* and in the various reports of the British Association. He was also a popular lecturer, widely sought, and among his various accomplishments evidently included a knowledge of music, since we find him listed as a member of the Salford Diocesan Commission on Church Music. All who have ever, even casually, met Father Cortie will carry with them a pleasant memory of his simple and charming personality.

A Summer School
for Liturgical Music

THE Summer courses offered by the Pius X School of Liturgical Music at the College of the Sacred Heart, New York, beginning on June 29 and ending on August 8, are of special interest. The School is fortunate in securing as head of the Faculty the Rt. Rev. Paul Ferretti, O.S.B., president of the Pontifical Institute of Sacred Music at Rome. Abbot Ferretti is among the foremost authorities on all questions of ecclesiastical music. Called to Rome by Pius X when the official Antiphonale was to be issued by the Sacred Congregation of Rites, Dom Ferretti was made special consultor to the Congregation and later, on the death of Padre di Santi, S.J., president of the Pontifical Institute. He also teaches in the In-

stitute, his subjects being Gregorian form, the history of Gregorian Chant and the advanced course in Paleography. Other members of the Faculty of the Summer School are Mother G. Stevens, R.S.C.J., who will conduct courses in the Justine Ward method, Mrs. Justine Ward, Mr. Nicola A. Montani, and Mr. Achille Bragers. Both men and women are received and the School draws its students, clerical and lay, from many parts of the country.

The Late
Mgr. J. E. Burke

THE recent death of the Director General of the Bureau for Mission Work among the Colored People, Mgr. John E. Burke, implies a great loss to our Catholic Negro apostolate. He was born in Brooklyn, January 22, 1852, and educated at St. Francis Xavier's College, New York, and the American, Rome, where he was ordained August 4, 1878. He organized the first congregation for Catholic Negroes in the Church of St. Benedict the Moor in 1882 and in 1890 erected the present St. Benedict Home for Colored Orphans, located in Rye, N. Y. In 1907, the archbishops of the United States established the "Bureau for Mission Work Among the Colored People," and appointed him the head, under the title of Director General. In 1911, Pope Pius X advanced him to the rank of Domestic Prelate. He was a strong advocate of the training of colored students for the priesthood believing that the propagation of the Faith would be best advanced among the race by apostles of their own kind.

Revelation Through Science
and Guidance of Inner Light

DEAN INGE has thrown an anchor to windward in the seas of science and informs us that "the main revelation of God today is made through science." Science, today, he declares, "is a new revelation of God, which we must incorporate with our existing views." As he boasts that he has not the Latin mentality for "definite thinking," it would be demanding too much to ask him what is precisely the "new revelation" that science is conferring upon us in these piping times of Liberalism. It was some two thousand years ago that St. Paul declared that:

For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made: His eternal power also and divinity: so that they are inexcusable.

What *new revelation*, then, has science to offer us which was not visible from the beginning in the things that are made? The microscopically little, or the macroscopically big, which science today may unfold for us, is not one whit more revealing of the eternal power and divinity of God than a single grain of sand or the flower in the crannied wall of Tennyson's verse to the eye of the true thinker, who has always seen and still sees the might, the majesty and wisdom of the Creator in the visible works of His hand. Science gives us no new revelation; it merely affirms for him who has eyes to see what has been visible from the beginning. Hitching up to science affords no

consolation to the liberal mind that refuses to do any "definite thinking."

Appeal to religious experience as the criterion of truth, which is the Dean's way out of the Protestant mess, is merely a glib attempt at escape from the disaster which the rejection of religious authority has brought upon those who stop their ears to the infallible voice of the one holy Catholic and apostolic Church. The guidance of the "inner light" which the Dean sets up as the Pharos of Faith, is simply invoking under another name the thread-bare Protestant shibboleth of private interpretation which has divided Protestantism into a thousand discordant sects and cluttered the sands of time with their debris. What is needed is the outer light, the light set upon the mountain, to be seen by all men who are not afraid to look up and do not shirk "definite thinking."

Crime Increase Under
Total Prohibition

THE immense increase in the number of arrests under prohibition is graphically illustrated in two charts by the *Daily Commercial News* of San Francisco. The first chart reproduces the statistics published by the Anti-Saloon League as a fourteen years' record of 100 cities in the United States, representing 19 per cent of the total population. The tables show an increase of 381,371 in the total arrests in the dry year 1923 over the wet year 1916. On that ratio the total increase in arrests in the United States under prohibition would have been 2,007,247.

The second chart gives the statistics published by the World League Against Alcoholism as an eleven years' record of 300 cities in the United States. The conclusion here arrived at is that the increase of arrests in the dry year 1923 over the wet year 1916 in these 300 cities, representing 31 1/4 per cent. of the country's population, was 600,932. On the same rating, therefore, the increase of arrests in the entire country under prohibition for 1923 would, according to these figures, have been 1,892,699. It is further claimed that increase in criminality for 1924 is even more startling, and it is mentioned as significant that neither the Anti-Saloon League nor the World League Against Alcoholism has published the 1924 figures. All the statistics given by the *Daily Commercial News* are taken directly, they state, from the Anti-Saloon League Year Books, accepted as accurate by the manager of the San Francisco Anti-Saloon League.

What the graphic representation of the charts seems to establish beyond doubt is that there was practically a steady but gradual *increase* of arrests during the wet years with saloons, from 1910 to 1916, a fact accounted for to a slight extent only by the increase in population. Second, that there was a steady *decrease* of arrests during the wet years with regulation, from 1917 to 1919. And finally that there was a *startling and tremendously accelerated increase* of crime with the dry years under the Volstead Act, from 1920 to 1923.